



# The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

24th. Year of Publication.

## POPE PIUS XI HOLY YEAR ENCYCLICAL.

Period to start December 24, 1924, and end on same date of Next Year.

If the invitation of the Holy Father is heeded, even in a moderate degree, this little world of ours will be astonished at the beneficent results. Personal sanctification is the one and only remedy for the ills that now afflict and almost crush humanity. A year of holiness would stop the sources, from which the calamitous woes that deluge the earth, well up. It would heal the terrible wounds from which the lifeblood of civilization is flowing. Blessings untold follow inevitably and spontaneously in the wake of holiness. The Father of Christendom holds out to mankind, sorely tried and well nigh driven to despair, a heavenly balm that is able to restore health when all other means have proved unavailing.

The Christian world is now rent by religious dissension and torn by national conflict. No number of conferences can bring about religious harmony. No number of treaties can secure real peace and promote mutual understanding and co-operation. To effect this, something spiritual is required. What the Sovereign Pontiff offers, a spiritual bond, will unite the peoples of the earth in one glorious, all embracing brotherhood. Once this is established minor differences can easily be settled and brought to a happy issue.

The world may be loath to listen to this paternal invitation, but it will listen. It will pause in its mad rush and stop in its material pursuits to give a thought to the things of the spirit. After all, mankind is not entirely unprepared for the Papal message. It has been sobered by sad experiences and chastened by much suffering. There is every probability that the Holy Year, solemnly declared by the Vicar of Christ, will be successful beyond our fondest hopes. By it the dawn of a new era may be inaugurated, an era that will witness the gradual disappearance of religious dissension, that will soften national antagonisms and establish a reign of peace and that will lift the world out of the depths of misery into which it has fallen. Millions of voices will rise in prayer above the din of this earthly babel, and the Father in heaven will give ear for the entreaties of His children.

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IN THIS ISSUE:

{ The Fundamental to the Fore.                      The Pupil and the Teacher.  
     Psychology—Its Place in the College Curriculum.  
     Studies in English Literature. Drawing and Art in the Catholic School.

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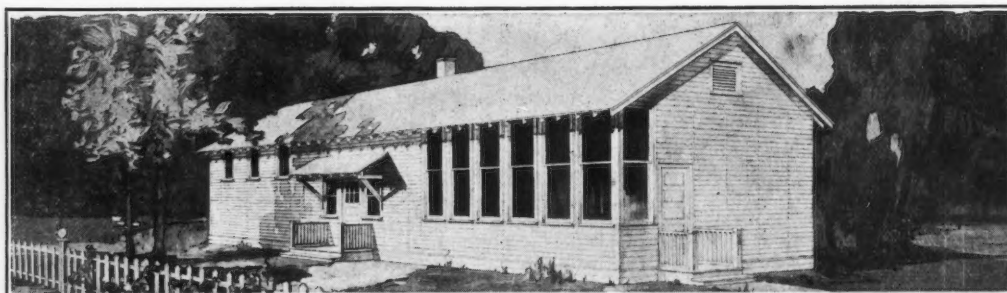
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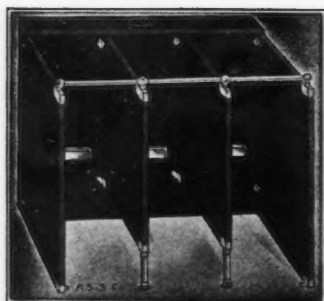
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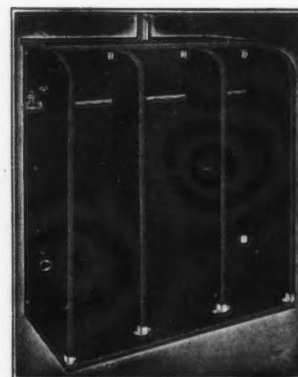
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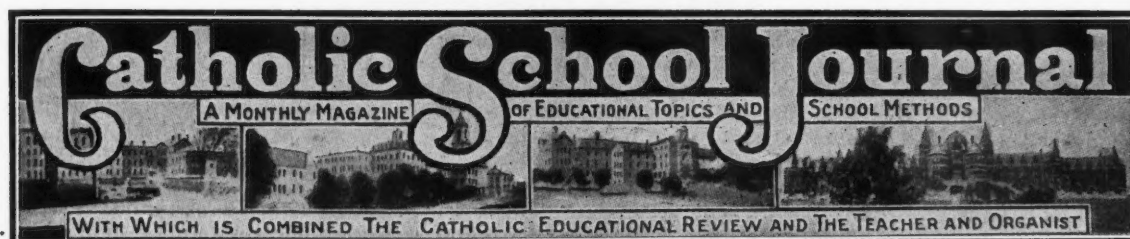
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## The Catholic School Journal And Institutional Review

CONTENTS FOR SEPTEMBER, 1924.

Volume 24	No. 4
	Page
Pope Pius XI Holy Year Encyclical.....	Cover
Current Educational Notes, "Leslie Stanton".....	153
The Fundamental to the Fore, A Christian Brother	155
The Pupil and the Teacher, Charles Phillips, A.M...	157
How a Reference Librarian Supplements the Work of a Classroom, Burton Confrey, A.M.....	159
Psychology—Its Place in the College Curriculum, Rev. James M. Murray, C.M., A.M., Ph.D.....	161
Studies in English Literature, Shylock, Brother Gabriel, F.S.C., B.A., M.Sc.....	163
Salient Points in General Methods, Mother M. Anselm, O.S.D. ....	165
Drawing and Art in the Catholic High School, Brother Cornelius, F.S.C., A.M.....	167
Training For Life, Rev. Edward F. Garesche, S.J., M.A., LL.B. ....	168
The Great Christian School, Rev. F. Jos. Kelly, Mus. Doc. ....	170
The Teaching of Religion, Rev. C. Bruehl, Ph.D...	172
Compendium of High-School (Academic) Religion, Sister M. John Berchmans, O.S.U., A.B.....	173
The Foundation of Character, Sister Leon Murphy, S.C., B.A. ....	177
Editorial Comment .....	180
Humor of the School Room .....	183
News Items in Brief .....	185
New Book Reviews for the Month.....	186



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## Current Educational Notes

By "Leslie Stanton"

(A Religious Teacher)

**APOLOGETICS IN EDUCATION.** Not many months ago a formal discussion among an official gathering of representative educators was waged respecting the place and worth of apologetics in secondary education, and, to a very large extent, in collegiate education. The leading or outstanding members of that gathering seemed to be of a mind in this, viz., that the very best course in apologetics is a good sound course in doctrine, moral, and worship, supplemented by a selected amount of Scriptural study and Church history.

We do not presume to be dogmatic hereon, but we are grim evidence to the fact, that weekly courses in apologetics, conducted by casual teachers, well qualified, presumably, in theology, philosophy, and history, but of meagre pedagogic intuition, training, and ability, have been, and unfortunately continue to be, of exceeding doubtful utility. And there are among such teachers, or better, such lecturers, those who are prone to stress abstruse proof of dead and decayed issues as if these alone were the things that really matter in a life of our virile boy and girl.

The harm is done, and done often enough, without the semblance of recognition of it. It is quite easy to make a palpable statement of an error or heresy—about which the boy or girl has never dreamed, and about which neither he nor she will ever likely run across in normal life—but it is not, oh, indeed, it is not, so facile to make the proof as clear and convincing as the statement of the error. And it is the clearer thing that sticks.

Let such spokesmen of the Word study anew the Divine Teacher and His methods. And let all of us habitually, artistically, glowingly, picture, while emphasizing, the things in religion that make plea to the emotions, the heart, the sensibility, as well as the things that have so uniquely to do with the intellect.

After all, our boys and girls are not adolescent heretics that must daily be fed on conviction and theorem; after all, their mightiest struggles are not to be head struggles but heart struggles; and, after all, the offset to their ubiquitous menace is the great command, which is, first of all, a command for admiration and Love—"Thou shalt love the Lord thy God with thy whole heart. . . ."

**THE EQUALITY OF TEACHING.** Do you want a little fun for one of the recreation periods? Speak with a show of eloquence—(or real earnestness, which is almost the same thing)—to some of the "old guard" as to the mighty advances made in education in the past few decades!

We have played the prank on occasion, found it pleasurable, and sometime provocative of not a little worth-while suggestion.

The old-timer demands evidence; he demands that we show our wares, our results; and, after all, results are the ultimate test of the efficiency of effort and the worth of theory or method in any direction. As an offset to our claims, he will tell you that our modern educational product speaks ungrammatically, spells viciously, writes atrociously, has little keenness for "mental arithmetic," can not parse, and most vital of all, has not the moral stamina of the boys of the olden times. And the old-timer is not without seeming advantage in the controversy, for the Johnny Brown whose bad grammar and worse manners might be respectively heard and seen in the immediate playground suffers by comparison or contrast with the pictured Johnny of twenty or more summers removed from the scene.

The suggestive point is, Is our Johnny or Nancy as able, as adept, as painstaking, as worthy, as was the Johnny or Nancy of two decades or so ago? We often wrestled with the question, and from fairly secure vantage ground: we are neither old nor young; we are not unlike the squinting clause in ungrammatical construction—we look both ways. Try the problem, you, and try it with an aim, a good aim—to gather from the past some of the finest of its fruitage.

Don't compare the texts of today with those of yesterday for evidence, for the comparison may mislead. Maybe our modern texts are superior, at least some of them. Don't compare theories as furnishing data for the final criterion. Yes, there are more theories now, to be sure, and their continued creation is by no means an unwholesome sign: many theories connote thinking, some thinking, even if much borrowing. The present day seems to win favor in this particular; but still we can not be so sure that it deserves it: perhaps we merely talk out loud more often than they did formerly. And don't decide with a comparison of curricula, even if some of the subjects taught us as children were burdensome, nebulous, impracticable; and even if much of our up-to-the-minute program seem overloaded or ill chosen or pointless. But, please do emphasize three things: the personalities of the respective groups of teachers, the vitality of their teaching, and the results. Let us now congest these three things or tests into one, as well we might:—Are we teachers—in vital religion, in youthful enthusiasm, in force of character—above or below or on



equality with the standard of our educational forbears? Remember, and remember well, that it is the teacher that makes or mars the school, makes or mars, in other words, the components of the school. No, indeed, it is not what we teach nor even how we teach it that is of really deep concern. Neither is the housing nor the equipment necessarily suggestive of vitality.

Now, then, proceed to a solution of the question. The writer must not speak, for he fears that he may be a bit prejudiced.

**DISCIPLINARIAN COMMENDS RELIGIOUS.** "American children to me seem very ill-mannered. Perhaps it is not my place to comment on their behaviour, but it is so obviously bad in public places that the traveler is forced to pass judgment."

Thus recently commented Mrs. B. L. Anderson, of Sweden, whose status is at least sufficiently marked to attract to her the attention of several of our leading newspaper editorial writers.

Some months ago a noted lecturer, educator, and author, inured to every sort of audience—church, literary society, club, school, etc.—declared that he found it quite impossible to make a satisfying spiritual appeal to the average public high school boy or girl of today. Touch on a spiritual topic, he declared, and one is not understood, while all spiritual inference is misunderstood. "The obvious, the physical, the frivolous, alone interest." It is natural to expect, he added, that such young persons, having come into slight spiritual influence, can have no deep culture, for they have little spiritual appreciation or spiritual sense; and it explains why their manners, and their regard for authority and age and convention are deplorable. On the other hand, he warmly commended, enthusiastically commended, our Catholic teachers and their disciples, which disciples he almost uniformly found is a delight to address.

These are encouraging words, and we need have slight misgiving as to their accuracy, speaking in broad, general terms.

The basis of fine feeling, of fine appreciation, of the highest culture, is the spiritual sense, and religion can refine the emotions as nothing else may; for religion, even unconsciously to us, stresses what is so sadly missing, in its basic aspects, in popular education:—respect, responsibility, and obedience.

Indeed, the results that our schools achieve are not a small worry to our enemies; they sense our superior influence over our children more often than we think; and it inspires their tongues and pens with antagonism, and fills them to the eyes with envy. Were we nonentities no one would bother.

Yes, indeed, something were amiss with us and with our children if we and they remained unrefined after repeated contact with the good odour of the world's supreme gentleman—Our dear Lord and Master.

**PRESS FLAUNTS PUBLIC SCHOOL.** Twice within the last months the Hearst newspapers have allotted considerable space to the laudation of the public school, as against the private school. The more recent attack appeared on Sunday, June 29th, when a full page of bold type, profusely illustrated in true Hearstian art, by one Winson McCay, was broadcasted from coast to coast.

This senile "moral page" of the Sunday editorial section is said to be controlled by a coterie of New York ministers, who sit in solemn conclave from time to time to outline propaganda and prepare their "stuff."

Never was screed more insidious of purpose and more gratuitous in assumption than the one under notice. The ground was to be set against the possible initial success of Al. Smith, and so we had: "The public school is the training ground of American Presidents. In the public school, the little boy and girl learn to know all kinds of Americans.... To be president of anything you must compete with others on your merits and win. The public school is the school of competition. The public school is the school that stimulates and develops ambition....."

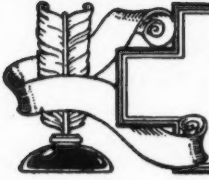
It might be well for us from time to time to let our children know some of the facts. Our screed writer does not deal in facts; he dare not. His accustomed plea is to ignorant or mob sentiment. The National Catholic Welfare Conference has some very good material hereon. Here is a kind of apologetics that might be inculcated without misgiving, and inculcated in such wise as to effect good when carried into the home.

In the same issue of the Hearst papers, that of June 29th, Mr. H. G. Wells, the omniscient British oracle, writes: "In many parts of the United States elementary education is far below the Western Europe level and the consequent ignorance is shocking. I should not be doing my duty as a writer for the English speaking public if I did not say so. I was not thinking of the new districts inhabited by fresh immigrants, but the old, native-born American regions, like Kentucky. The United States is abnormally slack about its elementary education, and needs plain, stimulating speech in the matter. But Americans are in a state of irritable self-satisfaction about their schools. They are refusing, almost violently, to know that their general education has not kept pace with their enormous increase in wealth and material civilization."

The inconsistency of the two writers in the identical edition of the paper is a fair sample of a journalism that has no policy. And one wonders how any one can be so guileless as to seem to grow ecstatic over an educational system that needs so much fixing as does one public system. Far from thirty-five per cent. of its teachers have had any specific training whatsoever for so vital and complex an undertaking; and the great majority of them are not—as Hearst's ministers would have it—devoted to the cause: they use the cause merely as a stepping-stone to something selfish, or, at least, to something more lucrative; for the average life of the public school teacher is three years. Even so great a state as Ohio has but recently looked to the training of its teachers at all. And what shall we say of the be-darkened South—the incubator of ignorance, nursery of the Kluxers!

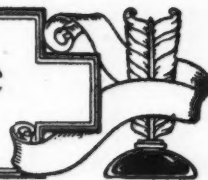
#### Prompt Notice of Change of Address.

Those of our subscribers who had their addresses changed during the summer months are requested to notify us promptly, giving both the new and old addresses, in order that regular delivery may be had in the future. Any missing issue will be supplied without charge, if early application is had.



# The Fundamental to the Fore

By A Christian Brother.



NOT many weeks ago a leader of his class, double medal-winner for the year, athlete of remark, was killed on the very eve of the graduating exercises of his high school. His death was shocking, not alone to his own people, to his own city, to the school prepared to honor him and his, but likewise to thousands all over the country.

Himself and companion determined to emulate the daring of the house-breaker, which gentleman abounds in tourist centers during the "season". Gaining their way into a private house, the pair levelled their guns at the startled group about the table at a friendly game of cards. The company was quickly "covered" and the traditional command rang out, "Hands up!"

The boys were unprepared against a singular coincidence: one of those at table was a high-priced detective, well versed in the psychology of the "hold-up" and professionally provided for just such emergency. The sleuth patiently noted every movement of the would-be robbers; a single false step by one of them would be the cue. Such a clue the detective got, and his gun, brought lightning-like into play, felled one of the boys with a deadly thud, his companion escaping in the excitement. As the unfortunate young man lay in his own blood, he was heard to gasp in sickening terror: "My sweet Jesus."

Such is the fact. And here is another: of the hundreds who knew the boy, or thought that they knew him, not one—teacher, mother, friend—could ever, by any conceivable stretch of the imagination, have pictured such an action and such a tragedy—not for this boy—good, studious, careful.

Somewhere, somehow, nevertheless, amid the studiousness and the piety and the care there lurked an unnoted evil—the fatal flaw. Was it that he was easily influenced or led, was it that he had been deeper than teacher or fond mother had ever suspected, was it that the seeds of vicious companionship were ripe for the harvest before their sowing had been questioned? We do not presume to know. Some have suggested that the matter may have been merely a boyish prank—a matter that had ended designedly, at the hands of a cool, intelligent, responsible man, in snuffing out a brilliant young life and spreading blackening despair around a hearth that had known only hope and comfort and love. We think, however, that the age of the boy, his status, the carefulness of the planning, and the seriousness of the issue combine to make a more stable substance for the fatality than that of mere prank.

Maybe we teachers can go back over a scene that can not be without its lesson:—Did that mother know her son; did that professor know his boy?

The Great Master-Teacher, in stating a personal condition, a personal fact, gave utterance to what has inferentially become the most outstanding of all educational principles: "I know mine." In the light

of the experience we cited it is essential that we be humble here as elsewhere, for it will never be given us to repeat with anything but relative assurance, "I know mine." Our vision is too restricted, human nature is too variable—it will not stay "put," and secrecy of heart too sacred for exhibition or for objective study purposes. But, it remains as fundamental for the teacher to know those given into his keeping as it is for the physician to know his patient and the specific needs of said patient. This knowledge is so basic that it must ever determine not alone the aims in any successful individual educational effort, but also the very methods to be used. Useless, mayhap harmful, will be our purposes and plans unless we start with a knowledge of the subject to be treated. You would not point a boy toward an engineering career if you knew that he was incapable of mathematical development; you would not seek to direct him to the priesthood were you convinced that he could not encompass a fair amount of the language of Holy Mother Church. And not only must he know his charges, but a teacher must keep on knowing them, that is, he must study them anew at each stage in their growth, which means, every day.

The profoundest mistakes relatively to our pupils are made right here, at the very taking-off point of our intellectual journey; are made indeed, and all because we are dull of insight and unsteady of purpose; are made, too, when we adjudge the boy or girl now by what we knew of him or her, let us say, a year ago. Each has changed in mind, in soul—emotion, sentiment, volition, during that period as much, at least, as he or she has changed in physique. Our boy and girl have come into ten thousand new experiences since a year ago, they have heard and read ten thousand things, and they carry ten thousand new pictures and new thoughts, all of which constitute for them a new world—pulsating, surging, repelling, drawing, against which or with which they are ever acting or reacting for their own weal or woe, but, most certainly, for a ceaselessly altering personality.

The study of our pupils, then, is our initial, our preeminent, educational duty, a duty that we must also learn to sense as an abiding one. If modern educational literature has done notable good for the cause, it has done so, first of all, in this, that it is untiring in directing us to regard our pupils, not as a class at all, but as so many variant entities—not one of whom is alike, or receives what we say in the same way, with the same understanding or feeling or effect. And all the while the surface, the exterior, of each of them may not tell a true tale at all. Ours is a divinating study, as it were; we must get beneath the skin, the palpable; it must be unflagging, else we shall come into insecurity overnight; and, above all, our study must contain a degree of diffidence, wholesome diffidence, else we will

make mistakes, else our efforts will prove ludicrous when not tragic.

A superintendent of schools—rather self-reliant, as these good persons may sometime be—was demonstrating to a teacher how poorly her class rated in the matter of attention. "Give me a number," he said to one little boy. "Fifty-seven," replied the boy. The superintendent went to the board, and, reversing the figures, wrote seventy-five. Nobody protesting, he made a few side-remarks to the Sister by way of accentuating his complaint of the class. "Now, look there," he said quietly to the teacher, "look at that little fellow over there kicking his legs and looking out the window; he does not even know what is going on here."—"Say, you, little fellow, give me a number."—"Seventy-seven," retorted the youngster; "you can't bluff me like you did the other kid." Yes, and how often do our pupils see clear through us—our weak points notably—our injustice, our favoritism, our vanity, our coarseness, our exaggeration—while we remain singularly innocent of the faintest suspicion of their mentality toward us. It may be, indeed, that "Mine know me" is more often significant than "I know mine."

Teachers at this season are assigned to new classes, to the care of pupils of whom they know nothing, save what may be comprehended under normal psychologic theory and principles. The most practical thing for such mentors would be to start at once a study of each member of the class, realizing fully that otherwise there can be in that class nothing but mob-rule and lock-step educational procedure. Every child should quickly be rated, and such rating amended from time to time as additional data are supplied.

In literature, character-study resolves itself around what the person does, how he acts or reacts under given stimuli, what he says, under what circumstances he has been moved or has spoken, what his friends say about him, what his enemies think of him, etc., etc. We have abundant opportunity from hour to hour and from day to day to note the things that make or do not make for character, that tell or do not tell of aptitudes. The important point is that we accustom ourselves to employ our opportunities with system and with steady persistence. Let us suspect the intelligence of the teacher who impatiently or proudly avers: "Oh, I know my pupils!"

It is indeed important that we study our boys and girls with system. We merely suggest here matters for the aspiring or earnest teacher; nothing in the nature of scientific treatment is planned or will be attempted. But, any methodic study of childhood or youth is bound up with a certain measure of scientific theory. The system suggested would, first of all, commence with a knowledge of the history of the child; then our observation should be keen and ceaseless to note unconscious acts, especially; and to catch inferences, which acts and inferences must be our avenues to the inside, to the budding powers and character traits of each.

Relative to the history, we do not need to call in third parties. There is always and ever a flaw in such information about others, indicating clearly how difficult it is to understand man. Better follow the hint, "Ask Pa; he knows." Ask the boy

(Continued on Page 176)

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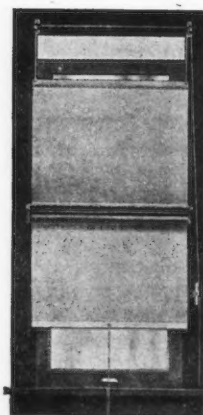
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# The Pupil and the Teacher

By Charles Phillips, A.M.

(Two individuals inhabit the schoolroom, the pupil and the teacher.

Too often we forget that the child is an individual; we lose sight of him in the group.

But not often enough—how very, very seldom!—do we turn the searchlight on ourselves, to study our own, the teacher's, individuality.)

\* \* \* \* \*

## I

AS for the child being an individual, this—the single pupil, the personal character of that one unit—is really the prime factor with which we have to deal. The record of our class at the end of the year, its average, its standing in relation to the work of the whole school, and in relation to the life for which it is being prepared—all this must be reckoned from the beginning in terms of the individual pupil.

Over against this factor of the single unit, always tempting the teacher to the easier way, to mere mass achievement, is the group, the class as a whole, the idea of the average—an idea which is greatly fostered at present by the overemphasis of standardization.

Is standardization being overemphasized? It would seem so, when even such an ultra-progressive among educational authorities as ex-president Elliot of Harvard calls it a "blight." "A new blight is effecting education in the United States," Dr. Elliot wrote recently in the New York Times. "Its name is standardization." "It is obvious," the same authority went on to say, that "standardization has become a dangerous adversary to progress.... The idea in education is to develop the utmost possible variety of individual attainment and group attainment, just as the true goal of democracy is the full development of the utmost variety of capacity in the individual citizen. The true educational goal is the utmost development of the individual's capacity or power, not in childhood or adolescence alone, but all through life. Fixed standards in labor and study, in modes of family life or of community life, are downright enemies of progress for the body, mind and soul of man." (Not "fixed standards," of course: the standards must be fixed. "Fixed methods of reaching fixed standards," Dr. Elliot unquestionably means.)

This brief dictum of Harvard's famous Emeritus just about tells the whole story. "The ideal of education," let us repeat, "is to develop the utmost possible variety of individual attainment and group attainment." But to achieve the latter, that is, the group attainment, obviously the former must be the first considered;—the individual attainment first, otherwise the group attainment will necessarily be negligible. After all, at the end of the school year, when everything is being reckoned up, what does the standing of a class amount to? It amounts to nothing more, of course, than an average; nothing more than the maximum of the "best" pupils reduced to a certain level by the others. The object to be aimed at is to raise that average, that level. It can be raised only by increasing the capacity of the individual pupil, and by paying attention to him

as an individual.

To develop any given child's individuality, we must first of all know the child, study him. Each child in a class is a little human dynamo. We must find out its voltage and use it; increase it if it be too low; and train it not only to its own highest perfection of power, but likewise to be a smooth-working and pulling force in the great concordant machine of life. To change the figure, we must make ourselves acquainted with each child in our care as the sculptor makes himself acquainted with his clay. Let us say that Lorado Taft is modeling his famous "Fountain of Life." It is to be a group study, a piece of sculpture which must not only be perfect in the whole, but which must be able to withstand the scrutiny of the most critical, applied to the minutest detail. Be assured, Lorado Taft knows the texture and quality, the wetness or the dryness, the pliability or the rigidity of every bit of clay that he takes up as he models that famous group, figure after figure, line after line, detail after detail. He knows it the moment he touches it—through long practice of his skill and perfection of his touch. The teacher must know each and every one of her pupils in the same way.

But to study the individual pupil is sometimes a very delicate piece of business. It has its dangers. Too close attention to any given child is apt to be as disastrous to that child in the long run as sheer indifference or oversight. The child must be studied without the child's knowing it. If there is anything on earth that a boy or girl (especially a boy) hates and resents and draws away from—at any rate, the moment the borderland of adolescence is approached, and afterward,—it is special attention. This is a trait common to all children, once they become conscious of themselves, once they become individuals. I know one little girl of nine who has, or can have, everything that money and generous parents can buy or give. But when, on occasion, this child is brought to school in her mother's motor car, she always insists on getting out a block away from the school entry. Why? Her wise mother has never probed into the why of it, has never even asked. But she declares to me that she knows perfectly well why. The child does not wish to attract special attention. She is an unusually clear-headed, perhaps rather prosaic youngster, not at all given to sensitiveness. She is normal and healthy and strong. But special attention tortures her. It tortures them all, and it is the quintessence of torture when it happens in sight of, or to the knowledge of, their schoolmates. The teacher who, in her zeal to study and develop the individuality of her pupils, singles out this or that boy or girl, whether on account of dullness or of brightness, and openly concentrates attention on that pupil, either making an "example" or a "model" of him or her, is doing the child a grave injustice.

But there is a danger to be considered, in the study of a child's individuality, even before the self consciousness of adolescence is reached—even when a child is very young and enjoys special attention. I am not thinking here so much of the "spoiling" of

little ones, the development in them of jealousy, etc., by "petting," but rather of the destruction of their initiative, the lessening of their self-reliance and their natural independence. This injury can be done to the brightest of children. Teachers, carried away by the "individualistic" idea, by constant and special attention to a child, may develop, instead of a spirit of initiative, a strained, or rather a strenuous atmosphere, a tension which is almost invariably followed by lapses, a drop into apparent indifference. Too often this condition is mistaken for stupidity or sullenness or rebellion, whereas it is only the relaxing of wires too tautly and for too long played upon. Sometimes, the brighter the child, the greater the reaction and relaxation.

It is, too, a grievous mistake to expect too much from a child along any special line for which that child shows aptitude. Better not play one string too eagerly. After all, while we do wish to develop the child's individuality, we don't want to make him lopsided. Keeping in mind Edman's saying (in "Human Traits") that "civilization's chief guarantee of progress lies in the comparatively small group in which native ability is exceptionally high," we must guard against making that "small group" still smaller by wearing children out through overemphasizing their special qualities; in short, by overspecializing, and producing something top-heavy and unfitted for the work of the world. And even when we do succeed in striking the happy medium, in drawing a child's individuality out in easy balance, we must be prepared for certain arid seasons, certain periods of "halt" that succeed periods of "spurt"—apparent backsliding and retrogression. Maybe the teacher, even with average care, is still the one to blame for these periods. Anyway, we must take them often as warnings. Who was it that reminded us that we learn to swim in Summer and to skate in Winter?

\* \* \*

I enjoyed a most interesting pedagogical experience a few years ago—not in a school, but in a theatre. It was during the rehearsals of a play of mine being produced by the well known Catholic actress, Margaret Anglin. Those rehearsals lasted several weeks, and during them a cast of some twenty-five people were drilled in the presentation of a piece peculiarly difficult because of its special nature. (It was "The Divine Friend," a Biblical drama: and modern actors do not take any too readily to the archaeological.) Day after day, hour after hour, from eight-thirty in the morning to six in the evening (often with only a few minutes for luncheon, sent in to us) Miss Anglin and I sat by a little table on the footlights and taught those twenty-five men and women, that class of adults, how to speak, how to move, how to stand still, how to be living figures, individual units, in a plastic group. Sometimes one word, one gesture, had to be gone over and over, ten, twenty times over, to achieve the desired intonation, the proper effect. Myself, there were moments when I felt that I could endure no more, that my nerves would crack, the actors and actresses, even the best of them (and Miss Anglin's companies are always cultured and educated people) seemed so hopelessly off-the-track.

But nobody's nerves cracked—because of the marvel of Margaret Anglin. (The Ladies of Loretto, at

Loretto Abbey, Toronto, lost a great teacher when they let her go!) Never in my life have I seen such a display of pure pedagogical genius as that gifted woman exhibited at those rehearsals. Never once, during all those nerve-racking days and weeks did that born educator and teacher lose her temper, raise her voice, show the least sign of annoyance or impatience. But she produced, so far as the acting ensemble went (not to speak of the scenic and costume display, which she likewise designed and supervised) a wonderfully beautiful presentation. How did she manage it? By a constant study of the individuality of each and every member of her company, most of whom were quite new to her. She seemed always to know when their nerves might be reaching the breaking point. Always, at the precise psychological moment, she would shift the scene to relieve them, to refresh them, to ease up, for the time, on this principal or that detail, taking up some other group for some other scene, or returning to one or another individual part. She played with that cast with a hand of perfect mastery, as the artist plays with colors or the sculptor with his clay, because she knew her colors and her clay. She knew what she wanted to produce, and she knew what material she had with which to produce it. How often, as I watched her at work, I exclaimed to myself, "A great teacher lost to the schools!"

Of course, all this was a piece of purely intensive work. But the principle on which it was carried out is the same principle which we must apply in the classroom! know your material, study it, and get the best you can out of it. But don't wear it out. There were little details of method, also, which were well worth noting. For example, in any case where the making of corrections would seem in the least personal, they were made privately, and not before the assembled cast. And of course, there was no such thing as "special attention."

In Poland, where I worked with the American Red Cross, one of the first discoveries we made was the prevalence of swaddling clothes for infants. In that country, babies were carried about on pillows, wrapped and bound and tied in a manner that made movement of the little body practically impossible. This was a tradition, the "standard" way. At our child health centers we taught the Polish mothers the harm and danger of this, and it was not long before we began to have results. The struggle of those babies for life, in the midst of war's most horrible privations (actual starvation, in fact), was not made any the easier, I can assure you, by this swaddling and binding of their limbs. But, as sure as they were set free, and each case was closely watched, they began to flourish and grow strong and become healthy little individuals, free of arm and leg and breath, robust and happy. In cases where the same ration was supplied to both those unswaddled, and those whose mothers still clung to the old standardized way, the unswaddled ones very quickly outdistanced the others. The same is true of education. The swaddling clothes of standardization too often bind the child's mind so that its full development becomes impossible, or at least greatly retarded.

\* \* \*

(Continued on Page 170)

# How a Reference Librarian Supplements the Work of a Classroom

By Burton Confrey, A.M.

"IF parents, teachers, and priests would but take the trouble to get definite knowledge concerning the books which are best suited to rouse the young to mental and moral activity, and if then they would wisely direct and encourage them in their reading, they would doubtless render them higher and more lasting service than any which may result from their admonitions, lessons, and exhortations." Spalding, *Thoughts and Theories of Life*, p. 179.

A quarter of a century ago educators did not believe the library the most important department on a university campus and reading the most important subject in our curriculum. But to-day every intelligent educator realizes those facts; and since the library can reinforce strongly every phase of instruction, by our attitude toward library work we can impress upon students the fact that instruction in library science is not a fad, nor is it passive or merely an occupation for leisure hours.

The teacher who lacks control of the resources of the library cannot very well teach students how to get at material stored in books; and it is imperative that he be able to do that.

"A library teaches at once the vanity and nobleness of human life. Here lie the thoughts, hopes, dreams, joys, sorrows, ambitions, and works of a thousand minds. . . . And have not those who have lived affectionately among books been in general good and deserving men?"—Spalding.

Economical methods of effective reading I discussed in the *Catholic School Journal*, March, 1924; and it would take another article to discuss how to convince students who object that they can read of their error, although I have done it most speedily with intelligence tests. When they have learned to control the resources of the library, they are ready for further training in the realm of books. When they realize that learning to read is a never-ending process, that there is a joy in that learning, and that literature presents for solution problems just as definite as those of science, they are improving.

Through general reading they gain their heritage; and it is our problem, by encouraging such reading, to feed the minds of those inquisitive and creative enough to withstand the demands the university makes upon them without being deadened in the process. Students must be led to discover that good reading renews the elasticity of those intellects sufficiently untamable to emerge from the most scholarly researches unfatigued, that it keeps fresh the minds of creators as sensitive to their environment as children.

More important is the fact that "the radical failure is moral; and the education which does not promote conduct, which does not build character, bears within itself a mortal taint." But, Spalding says in another essay, "We cannot love the highest unless we see it; and it can be seen only by those who make themselves high. Books are not every-

thing, but for those who wish to lead to higher life they are indispensable." The student is really being educated when he finds those books which stimulate him most and learns to base his taste on reason—to like what he ought to like.

Although one of our chief aims in teaching students to read is to form higher and purer tastes, consideration of that problem will require another paper. At present we shall all agree that "they who feed on low thoughts and desires are low men."

"The evils which the habit of reading what is inferior entails are serious. It wastes time which might be profitably employed; it leads to inattention, since poor writing invites the mind to wander, having in itself no attractiveness; it prevents the development of a taste for what is excellent, enfeebles the power of discernment, dulls the edge of the intellect, and accustoms one to content himself with the superficial and the commonplace. Its effects are similar to those which are produced by associating with the foolish and the vulgar."—Spalding.

In this article I shall confine myself to telling what the reference librarian at the University of Notre Dame has done to supplement my instruction. It is essential before I begin to acknowledge that if Mr. Byrne were not well-read, well-trained, willing, and indefatigable, and if the students did not regard him ever as an amiable friend to whom they could go at any time for advice or direction, there would be no possibility of attaining our results.

We plan our work according to the four terms into which our school year is divided. After October 1, Mr. Byrne lectures each week for seven weeks, assigned a problem to apply the theory he covers. During the second terms of the first semester (after Thanksgiving) the students make a special investigation of some approved problem, presenting the results in January. (This is an application of the material presented in the March issue of the *Journal*). The length of the paper varies from 1000-1500 words and includes an outline or table of contents, foot-notes for citation of authority or amplification of text, illustrations, and bibliography. Although this is the work of the classroom, students may consult Mr. Byrne at any time.

During the second semester a reading club meets in general session on alternate Sunday mornings; special groups convene on the Sundays between. After Easter the classes meet each week at the Library to renew acquaintance with the Reference Room, with the Periodicals, with reports of the Carnegie Foundation, and so forth, to hear lectures on rare books and bindings, to visit the bindery.

We have tried putting the problem in research before Thanksgiving, but the results were not so good as when before starting a special investigation the students had had the seven lectures on library science with small problems in application. We tried also monthly instead of weekly lectures, putting the research problem in the first half of the



second semester. While the presentation of results was good, interest between lectures waned.

The object of the lectures is to acquaint students with the resources of the library and naturally include: an introductory general lecture on the use of the library and its resources, a talk on classification, one on the card catalogue, and them, in order, lectures on periodicals and periodical indexes, general reference books, special reference books, and government documents.

We mimeographed the general headings of the Dewey Classification and sets of questions similar to those at the ends of chapters in Bessie Graham's **Bookman's Manual** (Bowker), the finding of whose answers required the application of the substance of the lectures.

These are typical assignments. (Mr. Byrne took care of the papers.)

#### Periodical Indexes.

- |      |           |
|------|-----------|
| Name | Professor |
|      | Hour      |
- Give magazine reference for an article on "Chinese holidays."
- Give volume and page reference of an article entitled "Reform of the Post Office in Great Britain" from the **Edinburgh Review**  
**Quarterly Review** **Westminster Review**
- Give a magazine reference to a speech by Henry Clay on the U. S. Tariff of 1832.
- In what magazine will you find an article on Coleoptera from the Philippine Islands?
- Quote a magazine article on Livestock Judging by T. Butler.
- Give reference to a magazine article which discusses the methods used in various automobile plants on "Fixtures for testing gears."
- Who wrote "Spring in Tokyo?" Give magazine reference.
- Find an article published in 1912 describing the Pope-Hartford "Forty."

#### Special Reference Books

- Find a biography of
  - Maximilien Robespierre (in the French language)
  - Rev. Patrick W. Riordan (R. C. Bishop)
  - J. A. Nieuwland, C. S. C.
- What is the Elberfield System of poor relief?
- On what day did July 4, 1918, fall?
- What baseball team was world champion in 1907 and 1908?
- Find a discussion of the "most favored nation clause."
- Find an article on the propagation of roses.
- What formula is used in the manufacture of gum used by the U. S. Government on postage stamps?
- What is the difference between net, gross, and legal weight?
- What are the Panama tolls? How are the rates fixed?
- Who was Beau Tibbs?
- Who said:
 

"One on God's side is a majority"  
"Prayer ardent opens Heaven"
- Who wrote the poem beginning "Wynken, Blynken and Nod one night?"
- Where will you find a fairly complete bibliog-

raphy of Longfellow?

The spring lectures on rare books and bindings was especially effective because of the incunabula, book curiosities, and excellent examples of bindings which Lemonnier Library houses. Mr. Byrne referred to such magazine articles as that on jewelled bindings by Temple Scott, **The International Studio**, 79:19, April, 1924; he surveyed the history of binding, beginning with Dagauss, an Irish monk, 550 A. D., and following through the different stages of advance with such illustrative examples as these: vellum without boards—1) **Thomas Tabula Aurea**, 1612, six volumes; with boards, **Joh. Gersonis Opera** in 3 parts, 1488, margins and initials illuminated in gold and colors; brass corners, edges, and clasps—**Folio Latin Vellun Antiphonary** of 17 century (118 or 236 pages of vellum) music and text partly in Roman, partly in Gothic: blind tooling—on vellum cover of **City of God** and **The Trinity** by St. Augustine, printed 1494, date given at end of each work; also on third genuine German Bible in 2 vols., with 73 hand illuminated woodcuts, printed 1474 by Sensenschmidt and Frissner; goffering—**Missale Romanum** presented by the Young Men's Sodality of the Blessed Virgin to Bishop Conroy, Albany, December 3, 1865; Grolier—de luxe volume of **The Catholic Encyclopedia**, Leon Gautier's **La Chevalerie**, **Saint Francois D'Assise** by various Friars Minor, Paris, 1885; pigskin—facsimile of the **Washington Manuscripts of the Freer Gospels**; and not least interesting, an Indian bead binding on a Catholic prayer book from St. Francis Mission, South Dakota.

We have found it an excellent idea to leave about a third of the period for informal questioning and examination of illustrative material. The students recognize their privilege in examining the satln-covered Dantis Amor, with designs by Victor Gassi; fifteenth century vellum psalters, grotesquely illuminated; a sixteenth century psalter in Polish, bound in parchment manuscript; and such treasures.

The reading club was formed at students' request, with Mr. Byrne as leader. Each person wishing to join consulted the director about what he wanted to read, and so forth. Those who joined the club were excused from all assignments in English if they claimed the exemption. The general group met for two hours each time to discuss what they had been reading, to hear reviews of new books, to ask questions, and to discuss be quizzed on what they had read. The special groups met for individual discussions of Dante, of the Bible, and of Irish material, and to examine rare books, old prints, and beautiful bindings. They also examined the stacks under supervision. This matter I shall discuss in detail in an early number of the **Catholic School Journal**. Here I shall merely include a student's voluntary report of the first meeting:

I like the way the meetings have been conducted because there is no stiffness about them. I am just as eager to tell about what I have read as any body else is. But I surely will leave out some of the important things that ought to be said about my reading unless I am asked questions about it. It seems that I am not so embarrassed when I answer your questions of Mr. Byrne's as when I have to do all the talking myself. Other students show more in-

(Continued on Page 166)

# Psychology—Its Place in the College Curriculum

By Rev. James M. Murray, C.M., A.M., Ph.D.

**I**N the educational process the place of importance of any college subject must naturally be determined by its own intrinsic influence in the development of intellect, its efficiency in co-operation with other subjects, or its necessity as a fundamental study to them.

## The College.

The sacred name of college carries with it an idealism in student development that should and must be preserved as age passes age, showing the strange modifications affecting education. We have passed through about eighteen ages of modification, and yet in our days of vacillation and continuous change in educational points and practice we still see the need of absolutely certain essentials to be taught and insisted upon, which time, change or creed should not drive from our colleges.

## The Student

The student is still, as he ever was, a rational creature with essential faculties and powers to be developed by means of ways, methods and instrument which are at our command. As long as man will be man, a theory or system of education unworthy or inadequate can never change nor essentially distort the order which demands full and equitable development in a creature who shows physical, moral, social and intellectual aptitudes for perfect development.

## The Curriculum

The college or curriculum which might interfere with the demands of the fourfold essentials to be developed in every creature must be held to serious account for the apparent incompleteness, inadequacy and inefficiency in many a college student's or graduated student's life. The utilitarian, materialistic, monetary and morally indifferent age in which we live has placed an unworthy seal and sanction on many a college, on many a curriculum, and on the aspirations, lives and actions of many of our students. This condition cannot be attributed to want of educational advantages, not to any governmental coercion, not to tyrannical church domination, not to social distinction, surely not to motives of higher idealism or perfection. No! It must be attributed to the non-appreciation of the wonderful, sublime creation, man, with his perfections as well as limitations of body, of matter and of time, the non-appreciation of the powers, faculties and aspirations of his soul and of the real meaning of life here and the real meaning of life hereafter. A true science there is that may show clearly the danger of this non-appreciation, and this science is Psychology.

## Subject of Psychology

History clearly shows that it was ever the entrancing pleasure of the scholar to delve deeply into the study of this psycho-organism, man, with his perfections and limitations. The immortal "Know thyself" seemed to be the basic principle of almost all the schools of philosophy. Many of these schools through their masters have given to us the most sublime reflections on body, character, passions, temperament, immortality and moral accountability.

Many of these reflections were innocently beautiful even in their incompleteness and needed only for the completion of their truth "the true light which enlighteneth every man that cometh into this world" (John I, 9). He illustrated and made clear the hidden points in this our psycho-physical organism in its creation, endurance and final term of aspiration. Life assumed a new phase of hope and nobility after the Saviour's life, and death no longer held the awfulness or grossness of the mysterious or unknown after His death. The soul then, with its powers and faculties, became the study of man, a study so intensely followed by the masses and classes of diversified intelligences that we may attribute the changes in psychologic theory and study to this enthusiasm, dividing its students later, in the days of rebellion, into two great schools.

## The Two Schools of Psychology

In the Reformation or great rebellion, the science of Christian psychology suffered the most. The old Church had been suspected of monopolizing the science of psychology, to subject, distort and square it with her theology. The very word **soul**, so closely associated in the days of faith with the supernatural and religious, began to lose its meaning and significance. It was necessary for rationalistic, materialistic and agnostic purposes that a vital blow be struck at the spirituality, immortality, accountability, creation and destiny of God's handiwork. That blow was struck through the alluring plea of its necessity in the interests of advanced modern science. Although science is defined as "a knowledge of all things, human and divine, in their origin, continuation and term, in accordance with their natures and limitations," the sacred words **divine**, **term** and **limitations** were torn away from that definition. They were not needed. They were confusing. They pointed a threatening finger at the gross intellectual immortality of the theories of reputed masterminds. The presence of a vivifying principle could not be denied, but that presence was insidiously converted or contorted into such terms as "neuronic consciousness," "nerve activity," "resistance," "motion" and "spontaneous generation." The sublime study of the essence, existence, creation, accountability and spiritual prerogatives of God's greatest work was discouraged, jeered at and prohibited, creating a condition of affairs in education which was the natural consequence of those times, and which has continued, more or less modified, unto our own. Modified, I repeat, because this false, incomplete physiological-psychology soon branched out into as many systems for its explanation as there were colleges and professors willing to propound them. A want of time causes me to pass over many instances of the grossest inconsistency, insincerity, suspicious activity and uncertainty of modern beliefs concerning the human soul. One incident of ridiculous vacillation resultant from the confused or false teaching of psychology and happening in our times is worthy of humorous mention.

### Spiritualism

Some years ago, perhaps within the memory of the worthy professors present, the adherence in our lectures to the belief of a truly existing, personal and spiritual soul was regarded by many schools, professors and tyro-students as unnecessary, unscientific and dangerous. The necessary prerogatives demanded by its study and given to it by truth were regarded as ominously approaching the realm of ethics and theology. Spiritless psychology was the scientific demand of hundreds of our colleges. There were only, statisticians tell us, approximately four thousand enthusiastic followers (including professors) in the United States, and one hundred and fifty thousand in the entire educated world, who professed the cult of Spiritualism. They were, to say the least, persistent in the misguided enthusiasm of their convictions.

The terrible World War took place with its frightful effect on the nervous systems and on the consequent psychology of the times. Never was human nature put to such a test or strain. Hatred, anger, revenge, commingled in the strangest chaotic union with fear, dread, terror, hope, expectation and sorrow. A psychologic change in belief took place in regard to the spirit world. Loving ones longed and craved for knowledge and communication with their absent loved ones. What mattered theory or philosophy if they could have some assuring or consoling intercommunication with them? The shattered, nerve-racked systems seized the opportunity for such communication, so the pendulum of false, deceptive and incomplete theory swung suddenly to the other side. Seances were sought out where souls were seen, intercommunication was established, spiritual photographs were taken, and scientists, professors, reputed masters of psychology, and cultured and shrewd detectives might be seen intermingled with the motley, morbid and curious throng attending the nightly seance. Professors now re-read the discarded volumes of Lodge, Barret, Lombroso, Richet and Sidgwick, and commented on them in the most enthusiastic language. "The number of adherents to the school of rejuvenated spiritualism reached the astounding figure of approximately four hundred and fifty thousand in ten years, two hundred thousand of whom are in the United States; ten thousand converts in the City of Chicago alone." Materialistic psychology may yet pass through stranger and more ludicrous changes even in our day.

### Psychology

Why, then, it may be asked, should we tamper at all with the mysteries of a science so dangerous, deceptive, mutable, mystic and incomplete? The answer is plain. It is not the theory, knowledge, application or deductions of true psychology that are at fault. The blame rests in the materialism, superficiality, irreligion, indifference and irreligious trend of the times. For that very reason, the greater pressure brought to bear in forcing a godless, soulless psychology on the modern college world, the more indefatigable should be the efforts of educators and lovers of truth to sustain the prerogatives of this sublime science. Those efforts, valiantly though not sufficiently aggressive, have been rewarded with a success in the truly Christian schools that was capable of withstanding the rav-

ages of falsely estimated advancement, godless religion and modern debasing tendencies.

### Method of True Psychology

In view of those growing tendencies of our age, psychology not only may, but must be, insisted on more aggressively in our Christian colleges. Due to the advantage which we possess in research work which might be called final concerning the body and nervous system, completed psychology should be interesting, enticing and easy. The neuronics powers of the great human organism should not or may not be minimized, disregarded, confused or neglected in order to magnify the powers of the soul. This would be unnecessary, uncalled for and misleading. Such a method of procedure should never be advocated by a true psychologist of any sect or religion. The deeper the study of this marvelous organism, the more sublime must be the estimate of its greatness and grandeur. We must have the highest administration for facts already known, and must expectantly await the discoveries which may increase the admiration for that myriadly complex organic nerve system exhibiting such marvels in generation, neuronics powers and capabilities, and admirable order of structure in the universal and focal sensory organisms. These are all perfect material instruments and agents, machines perfect in purpose, admirable in life in their myriad activities, admirable after death in the minutest examination of those cells which in life and development so perfectly followed the laws of vegetation and sensation.

But the mere examination of those nerves and cells is not enough in psychology. The informing spirit or life of them, the student must understand, is capable of far more than automatic action through them. It is capable of using the powers and laws of judgment, analysis, synthesis and deduction in temporal, eternal, organic and spiritual problems. The arts, the sciences, history and literature are its servants, used by it, commended or condemned by it. Its powers extend far beyond the instinctive dictates of passion, imagination, memory or sensuous excitation. The end of its action is the acceptance of the intelligent truth, goodness and beauty, whether subjective or objective. From this it is clear that in a student's and scholar's life, it must show a triple mode of development.

### Three Modes of Development

Nature itself would clearly indicate what this development must be, to a master in psychology. First the normal education of the human body, demanding for the future good of society the soundest, strongest, healthiest and cleanest members. For that development psychology demands that the college provide for the different forms of activity, recreation and labor, school, field and athletic exercises, not for a favored few, but for all. These, together with light, air, heat and food, remarks a great psychologist, "are the birthrights of a college student." While this first development is continuing, which we criticize unfavorably only in its execution in these days of frenzied and monetary athletic competition, the intellectual development should naturally advance. This may be observed in the growing and tutored student, in his methods of intellectual experiment and observation, conversation, description, investigation, order and generalization; these subdivided

(Continued on Page 182)



## Studies in English Literature.

By Brother Gabriel, F.S.C., B.A., M.S.C.

## SHYLOCK

INTRODUCTORY NOTE—As the Merchant of Venice is prescribed for study in so many Secondary schools for the Scholastic year which is just commenced, the writer thought that a discussion of the chief character might be of some interest to teachers of English Literature. Hence this study, which has for its aim, to promote further discussion—the purpose of all good instruction—more than to pronounce dogmatic judgments on the various problems contained in a matter of this kind.

*"This even-handed justice  
Commends the ingredients of our poison'd chalice  
To our own lips."*

FEW plays have held such widespread approval as has the Merchant of Venice. Nor is this difficult to explain. Simple language, clearly delineated characters and a host of varied elements, each with its own appeal and admirably interwoven, make of this drama an ideal production for the stage. The story has always found favour with both young and old. For the former, who never question the monstrous or impossible, it is a tale from fairy-land, with Shylock, the ugly villain, pursuing a lordly merchant, and Portia, the rich and beautiful princess, who saves Antonio just when all hope is lost. But for the adult reader it has a special claim which lies hidden beneath the surface. All the world hates a double-dealer. It is Shylock's "merry bond," designed with diabolical skill to seek, under cover of the law, the very life of his competitor, but which "returns to plague the inventor," that, after all, has made this story live from generation to generation. Like Shylock's hopes our interest is momentarily built up and sustained until it culminates in the strange situation developed in the trial scene. Then, even as we have closed our eyes lest we should behold the horrid deed which seems inevitable, by a superb stroke of genius, the tables are reversed and the spell is broken. We breathe a sigh of relief and welcome the comedy which follows. Although the title of the drama is derived from Antonio, the merchant, the character which stands out by pre-eminence is undoubtedly Shylock, the Jew.

At the mere mention of the name, Shylock, what a strange image arises before each one of us! To me, he is a man of sixty, tall but stooped and leaning on his ivory-headed cane; he is clothed in a rich gabardine with the characteristic oriental girdle, and a close-fitting black cap, which covers his partly-bald head but yet reveals wisps of iron-gray hair; his fingers, which are long and thin, are bent, ever twitching as though they feel his gold filtering between them; his face is yellow, and furrowed by deep wrinkles; his beard is gray and scraggy; his eyes, small beneath the heavy eyebrows, are piercing and filled with hate cunning and suspicion—

*"an inhuman wretch  
Uncapable of pity, void and empty  
From any dram of mercy."*

It is difficult to determine which of the two passions, avarice or revenge, predominates in Shylock's character. It is not without significance that his first words should concern money:

*"Three thousand ducats"*

May we not even say that the "ancient grudge" he bears Antonio is one of the finance as well as of hatred. Indeed, might not the whole scheme of the "merry bond" be designed with the aim of getting

rid of Antonio for business purposes as well as from motives of revenge? And, from Shylock's standpoint, would it not be a good stroke of business to get rid of a rival at a sacrifice of three thousand ducats, or even more? It was not the first time that he had employed such a means. This Antonio himself reveals:

*"Let him alone:  
He seeks my life; his reason well I know:  
I oft' deliver'd from his forfeitures  
Many that have at times made moan to me;  
Therefore he hates me."*

It would seem that Antonio was "the rat" which troubled his house and that he was "pleased to give ten thousand ducats to have baned." He hates Antonio, it is true, "because he is a Christian" but does he not hate him

*"more for that in low simplicity  
He lends out money gratis and brings down  
the rate of usance here with us in Venice?"*

When the elopement is discovered, it is not his daughter's loss, nor even that she has fled with a Christian, mark you, that pains him so much as the fact that "the thief is gone with so much and so much to find the thief." The tidings of Antonio's losses bring a kind of diabolical joy to his heart—someone is going to pay for it all; that will be his "satisfaction," that will be his "revenge." In the trial scene, when he stands ready to take the pound of flesh his whole countenance is aglow with fiendish delight. But what is the motive? Is it the satisfaction of revenge, revenge for all his wrongs and those done to his nation or is it not rather the thought that when this man, his only obstacle, is "out of Venice he can make what merchandise he will?" When, at length, he sees his purpose defeated and his victim elude his grasp, does he not eagerly seek to have the bond "paid thrice and let the Christian go." Yet, in the hearing of Jessica he has declared

*"That he would rather have Antonio's flesh  
Than twenty times the value of the bond  
That he did owe him."*

In the vindictive retort which he hurls in the faces of Salarino and Salanio it would seem that revenge was the supreme motive, but then we must remember that at the same time he was camouflaging the other and probably more weighty motive. Thus these two passions gnaw at his heart until finally the last vestige of humanity is destroyed, and we are almost led to believe Gratiano's analysis of his nature:

*"thy curnish spirit  
Govern'd a wolf, who, hanged for human slaughter,  
Even from the gallows did his fell soul fleet,  
And, whilst thou layst in thy unhallow'd dame,  
Infused itself in thee; for thy desires  
Are wolfish, bloody, starved and ravenous."*

But is there any justification for Shylock's hatred for Antonio? Some. To Shylock, Antonio represents Christian oppression, both religious and commercial. It is not only to Antonio that he complains:

*"You spit upon my Jewish gabardine"*

And foot me as you spurn a stranger cur  
Over your threshold."

Evidence seems to show that the Jews generally were despised and persecuted. And why? Simply because they were Jews. The Christians, alas, who could so beautifully expatiate on the "quality of mercy," were sadly lacking in the practice. There was no incentive for the young Jew to make friends with the Christians and live on brotherly terms. Such a thing was impossible. Hence, the Jews from childhood looked upon the Christians as their enemies, and, being excluded from trade in merchandise, were driven to traffic in gold and silver. This form of commerce in time became profitable, became the Christian merchants often had need of ready money—there were no banks at the time, and besides money was rather an elusive thing with such gentlemen as Bassanio and his associates. Thus certain of the Jews, like Shylock and Tubal, amassed great wealth. However, although we may excuse him for lending money at a rate of usance—it was the only means of livelihood left him—yet, we can never forgive him for the exorbitant rate and the means too often employed to achieve his ends. If the harsh treatment which Shylock receives in the trial scene, when the Christians have him in their power, is characteristic of the times, then we have an additional justification for the Jew. One can never forgive Antonio for the bitter dose he administered to Shylock by imposing Christianity on him, and by giving half his wealth

"unto the gentleman  
That lately stole his daughter."

\* \* \*

Shylock had told Solanio in what Christian example consisted and Antonio exemplified it. By way of charity, however, let us suppose that there was no intention on the part of the Court to impose the first condition unless Shylock should give evidence that he had not learned his lesson.

If I have been lenient toward Shylock on the score that the Christians were partly responsible for his vindictive character, I can say very little that is favourable from the standpoint that he was a good Jew, that is to say, religiously. He would like to make himself believe that he is doing a service to his "sacred nation" by getting rid of Antonio; but does he not, at the same time, desecrate the synagogue by making of it a meeting-place in which to devise the infamous bond. He thanks God for the losses of his fellow-citizen—commerce and religion come dangerously close in Shylock's philosophy. I am inclined to think that he "helped God" by his cunning to bring about the delay of Antonio's ships. Whenever he quotes scripture it is for the sole purpose of justifying his usury. Bassanio is right

"The devil can quote scripture for his purpose." He throws up his hands in horror at the thought of "smelling pork" or eating with the Christians and yet he does smell pork and "feed upon the prodigal Christian" when there is question of forwarding his design. When affliction comes, does he think of his "sacred nation" or of himself? "The curse never fell upon our nation till now." But why? He "never felt it till now," he has a sacred oath, he tells Portia in the court, an oath in heaven, "an oath to take the life of his fellow-being. How absurd! He will not lay perjury on his soul, "No, not for

Venice;" but yet he will commit murder for the mere commercial supremacy of Venice. In the light of these circumstances, I hesitate to place his religious patriotism as one of his redeeming characteristics. Is it not rather a hypocritical exterior behind which he makes his schemes?

Mention has already been made of the trial scene, which fact usually awakens a storm of legal criticism. Judged by our standards the whole thing is a farce. The bond was not valid because it contained a condition that was unreasonable, and therefore good only for the sum for which it was secured; the official tender of the three thousand ducats as a substitute made the bond void. It is doubtful if the laws quoted ever existed. It is true, law has passed through a long series of evolution since then, but is equally true that Venice was not a barbarous country at the time but the very centre of civilization and part of that land whose legal code has become the basis of all law. The idea of flesh, at least living flesh, ordinarily includes the idea of blood, since one cannot continue to exist without the other. If Shylock had the right to take a pound of flesh no law could prevent him from taking less if he had wished to do so. However all this may be, if this weakness really exists, no one would be more willing to admit it than Shakespeare himself. I have too much esteem for the great dramatist to think that he was trusting in its legal aspect for the excellence of the trial scene. His idea was to confront Justice, it appears to me, with a seemingly impossible task and then invent a solution. Law is made to uphold the right; it is tragic when a scoundrel makes use of it to gain his ends. Now, this has been done in the course of human events and Shakespeare merely chose a striking example to be a precedent for the on-coming generations. It was cunning matched with cunning; it was genius against genius more than the proceedings of a court of justice. Portia prevailed because her intellect was keener. If there was one thing that Shakespeare admire in Shylock, the Jew, though not openly for fear of the Christians, it was the sharpness of his understanding. Like a giant he walks rough shod over Solanio, Gratiano, Bassanio and even Antonio. Their arguments yield like straws before him. Yet, he must bow before the more adroit mind of Portia. How cleverly she makes him construct his own trap! It was Shylock who insisted on the letter of the bond and thus gave some justification to the quibble which defeated his purpose. Portia did not condemn him because it was the law. He was contented with her decision—

"I am content"—

because he was wise enough to realize that he had made the condition himself. He also knew his bond was legally weak but he was so confident of success that he had not figured on any alternative. The result was crushing. His trick had failed and he was stupefied. Before he could recover, the law had wound its tenacles about him and rendered him helpless. Like the Jews of old he had prayed, "my deeds upon my head." His prayer was answered.

\* \* \*

It is a mistake to think that any man is wholly bad. Inhuman as Shylock may seem, there is at least one bright spot in his character.

(Continued on Page 184)

# Salient Points In General Methods

By Mother M. Anselm, O.S.D.

Editor's Note: This valued series of articles was unavoidably interrupted in the June number. It will continue in successive issues.

## The Executive Ability of the Teacher and its Dependence on Method.

**H**ERE must be kept in mind a few principles that govern all good methods; namely, the proper placing of subjects on the daily program, a sense of proportion in the time allotted to the several steps in a lesson, and control of the class during the recitation or transition period.

When arranging your program, take into consideration the fatigue curve and alternate subjects requiring more thought with the lighter subjects. Normally the energy rises steadily from nine in the morning until it reaches its highest point between ten and eleven and then takes a steady slump toward noon. In the afternoon experience shows that minds are most alert about two o'clock after which attention begins to flag.

A proper evaluation of the various phases, Preparation, Presentation, Generalization, and Application in a lesson will help the teacher distribute her time to good advantage in the period assigned for each lesson. To spend so much time in awakening the interest and getting the attention of the pupils as to crowd out the presentation of the facts, shows lack of executive ability. To jump into the midst of things without preparing the child's mind for the new knowledge, is another extreme to be avoided. Common sense and a little knowledge of the workings of the child's mind will help the teacher so to apportion her time that she does not rob Peter to pay Paul. Likewise, to place a mind-fatiguing subject like Arithmetic or formal grammar too early or too late in the session is another indication of poor management on the part of the teacher.

It is in the control of her class, however, that a teacher shows whether she has executive ability or not. If she can make each and every pupil feel that he is under special observation, and may be called upon at any moment, then the mind of the teacher and the mind of the pupil come into that contact which makes learning possible and teaching pleasant. A primary teacher must develop the power of diffusive attention, keeping one child in the umbra of her attention and still remain conscious of all the rest in the penumbra. Each child is made to feel the vitalizing influence of mind-contact, the secret of class-control.

Another great test of the executive ability of the teacher is the power to produce multiple activity in the classroom. For instance you have just finished the presentation of a lesson and wish to have a written drill. To lose no time in the distribution of paper, a child here and there should be called upon to recite on the subject while the children are getting the necessary material. In a well governed, busy class, there is never the deadening silence demanded by the taskmaster who shouts, "Pencils down, sit up straight" nor the noisy "do as you please" air brought on by the weak, nervous teacher, but the cheerful hum that goes with activity. The question of discipline will take care of

itself if the teacher sees that every child is occupied every minute with educative work during recitation and study periods, and tension is relieved between periods by simple setting-up drills.

## VI. Failure—Real and Mistaken.

A young teacher may have passed her Normal School examinations brilliantly, know all the principles of educational psychology, be saturated with pedagogic lore and yet fail tragically during the first year. This total failure may be real or only apparent.

It is real if she fails to utilize her knowledge by applying theory to practice, or shows inability to handle the minute machinery of classroom management. Lacking the mastery of the details of discipline, she may render futile all her knowledge of scientific pedagogy. Such failure is all the more pathetic in a Normal School graduate, because of the bad light in which it places pedagogic training. There will not be wanting those poorly self-made teachers found in every community, who will discredit professional preparation which shows such poor results. Therefore, novices should not be too self-confident and self-sufficient, and think they have nothing to learn from their older and more experienced Sisters. A little humility will stand the novice in good stead. As a rule, everyone is willing to help a novice over the rough places. Of course, the principal's suggestions should be followed scrupulously and the advice of successful teachers of like grade regarding the preparation of programs and the planning of lessons for that particular grade should be sought and acted upon until experience makes her sure of her ground. To keep out of the rut of routine work, young teachers should read a good professional journal, such as *The Catholic School Journal*, attend the Diocesan teachers' meetings, and keep themselves in sympathy with their pupils by continuing to improve themselves so that their children may not "drink from a stagnant pool, but from a flowing spring."

The failure of the young teacher may be only apparent if she fails to gain the approbation of her principal because of some minor detail of organization. She is late occasionally, neglects to write up her daily attendance, does not submit reports on time, becomes excited when a visitor comes in. She may be a really efficient teacher, know how to stimulate the young minds of her pupils and make them respond to her every mood, but she does not follow her program. She may be an inspirer of childhood, but in her enthusiasm is not considerate of the teacher above or below her and so may deserve a reprimand for having a disorderly class.

Relatively trifling as these lapses may seem to a broadminded person, they are enough to stigmatize young teachers as inefficient in the eyes of their superiors. Remember that "trifles make perfection and perfection is no trifle."

## VII. How Children Learn.

Children learn to do by doing, that is by their own activity. Therefore, the lecture method is out of place in the primary school. The child must be taught to think and reason for himself. The poor



teacher, anxious to get quick results, **tells to or does** for the child, but does not teach the child. She is constantly "pouring in" but seldom has time left to find out how her pupils react to her brilliant talks. The talking teacher should have no place in a primary school; neither should the lesson-hearing teacher. The wise teacher knows what facts she cannot elicit from the child's mind, but must tell him. She will not waste time on impossible **development** lessons, but she will never do for the child what he can discover for himself. She will guide him by skilful questioning and gradually lead up to the answer required. This requires infinite patience and a knowledge of the workings of the child's mind. Young teachers are apt to give too much attention to the responses of the brighter children and neglect the slow ones. This is a great mistake. In order to do justice to both types, it is well to divide the class into groups and give the more able pupils the more difficult questions to answer, and the slower pupils the more obvious ones. In this way all feel that they are contributing their share to the recitation.

Many teachers think that teaching the individual is the ideal. They lose sight of the fact that the child learns from everyone with whom he comes in contact, from his whole environment, and that **character formation** is the goal of education.

Sometimes a teacher flatters herself with having made an impression on a pupil, but she is disillusioned on examining him. Experience will teach her to encourage the pupils to express themselves frequently and even the most timid and nervous child will respond when properly approached. This getting of responses is of the utmost importance to the teacher, as there can be no effective teaching without it. The learning process simply demands an expression for every impression. Only when the child's mind has worked over the new knowledge, can he be said to have apperceived or assimilated it. When responses are **external**, oral or otherwise, the teacher will find no difficulty in detecting and correcting wrong ones, but it requires experience in dealing with children to detect wrong **inner** responses. Therefore, good teachers will observe their pupils closely and watch in subsequent lessons whether what was taught before has been made over and linked up in the child's mind.

#### VIII. Aids to Memory.

Memory work has been much decried in modern works on pedagogy. The pendulum seems to have swung from one extreme to the other. Who among the older teachers does not remember that when she was a child much of her time in school and at home was spent in memorizing answers that were expected to be recited verbatim the next day, regardless of the fact whether they were comprehended or not. From too much stress on the use of the plastic memory of childhood there has come a tendency almost to disregard it. We must strike a happy mean and train the memory reasonably. St. Thomas says all that can be said on the subject when he tells us that in order to remember, we must strive to make in our mind a striking picture of the thing to be memorized, and connect it with as many others as possible, the more unusual the associations the better. After that constant, attentive repetition will fix the thing to be remembered.

We hardly ever forget that in which we are interested. So the first thing to look for if we wish the child to remember the lesson, is to teach it in terms of the child. Other aids to memory are to make clear-cut initial impressions. Remove all hazy notions and make sure of clear concepts before attempting to fix them. Numerous associations should be established, the more the better. If one fails to call up the desired matter, another may do so. Have frequent attentive repetitions with emphasis on the **attentive**. Listless, careless, or even incorrect repetition will frustrate all other attempts made in the right direction. In the higher grades topical outlines will be of immeasurable value to memorization. The establishment of causal relationship will never fail to help keep in mind the lesson learned.

A good memory is discriminative. It selects the important and rejects the trivial. Not everything we teach the child needs to be memorized. In fact we allow for waste, just as nature allows for waste in everything. Some things, however, ought to be memorized either for their intrinsic importance or to economize time in the teaching of subjects calling for a knowledge of these. The common forms of the prayers of the Church and the Catechism of Christian Doctrine ought to be memorized even if not fully grasped by the child. As reason develops, the meaning will become clearer, and sermons and instructions attended later will vivify the words of the catechism and help impress the sublime truths of our holy religion and inspire us to live up to them. Beautiful passages in literature, poetry and prose, will be memorized with profit, not only because of the sentiments they convey, but also for the sake of acquiring a choice vocabulary and nicety of expression. Certain definitions which clearly and concisely sum up concepts arrived at in a lesson are worth memorizing, as also combinations, important formulae and principles in arithmetic. Dates connected with important events in history, important facts in geography, some few rules of spelling and syntax are worth while to store in our memory for future use.

(To be continued in October Issue)

#### HOW A REFERENCE LIBRARIAN SUPPLEMENTS THE WORK OF A CLASSROOM

(Continued from Page 160)

terest, too, when they can quiz the fellow who is talking.

We shall all get to know many new books worth reading if you or Mr. Byrne will add names of books like the one some one has been telling about—particularly those we like. We get lots of kick out of having you show us up, too; that is, if we have read the book poorly, call our attention to things worth while that we missed.

The informality of these meetings can be inferred from these notes on what occurred. Twenty-seven students met Sunday morning from ten to twelve in the Brownson Room of the Library. Mr. Byrne read a letter from the Curator of the National Museum at Cracow in answer to his inquiry concerning the Madonna of Czestochowa, a replica of which hangs in the Church of the Sacred Heart at Notre Dame. In it the Curator mentioned Sienkiewicz's description of the Madonna as symbolic of the unity of Poland and a hope of better times.

(To be continued in October Issue)

## Drawing and Art in the Catholic High School.

By Brother Cornelius, F.S.C., M.A.

IT is gratifying indeed to see that drawing and art are coming to their own in some high schools where until recently they have been strangers. The impulse in man to express himself in graphic form dates back to the cave dweller and the savage, has been active in all stages of civilization throughout human history and is keenly alive to-day as is evident on all sides; e. g., in industry, the wealth of illustrations in our newspapers and periodicals, and in naive form in such publications as Theodore Roosevelt's Letters to His Children.

It is the business of every stage of education to recognize this impulse of the race and to train it. A standard high school runs a full curriculum of drawing and art. First of all it requires prerequisites; it is in friendly relations with the principal grammar schools from which its students come and uses this relationship with tact in such a way that students entering its classes are well prepared to start drawing and art work of high school grade. It is assumed that the students will remain for the four years of high school; hence in some high schools, courses are not mixed up as we find them in the grades, but are separate and progressive. The order is logical: 1st. yr., constructive; 2nd. yr., perspective; 3rd., decorative; 4th., either applied art or mechanical drafting. These courses are supplemented as much as possible by the corresponding handicrafts, and accompanied by nature drawing, modelling, art appreciation by means of slide lectures, etc.

The terms "constructive," "perspective," "decorative," and "nature" are, of course, meant to be fully comprehensive, for the school should give complete courses, not leaving out any important principles or branches of the subject. A certain teacher asked a visiting teacher what kind of drawing he was teaching and when told, "Constructive drawing," she answered, "Constructive drawing? I don't know just what is meant by constructive drawing except that of drawing patterns for the construction of geometrical solids as we do in our course." To be sure that was constructive drawing but only one smaller corner of a large field, one single application left quite high and dry and lonesome and one that should be given only at a late step in the course. The curriculum should have the general aim of preparing for the various needs and uses of drawing and art in life and the special and more immediate aim of preparing students for the college work they may have in view; it should therefore comprise all the main principles and all the main types of applications. Moreover the problems can and should be so arranged that the boys who "can't draw," can draw and that the born draftsmen and artists may also get their fill; it can and should be so arranged that special aptitudes; such as a genius for illustrating, for architecture or for advertising may find full opportunity for development.

The ideal equipment for the high school drawing and art department would include for the free-hand division, large rooms, plain but beautiful in design and faultless in color scheme; north light from

rather high windows; movable sketching desks; a handy working library, rich in art examples and independent of the drawing and art section of the school's main library; a good collection of the standard elementary plaster cast models; vases, antiques and other artistic models; a locker for each student's drawing materials; charts on the principles; a complete set of large white geometrical solids; enough cases and shelf space for the various necessary materials; a platform for "figure" and other large models; ample display for students' work and for art prints; a goodly store of "true" art prints and of lantern slides by means of which to enrich the young impressionable mind with the world's best art and added to this a well equipped art-craft shop adjacent to the drawing room. For the mechanical drawing department the equipment is not so complex. It includes for each student a desk with locker, good light from low windows which the student faces directly, a set of geometrical solids, machine parts and other similar models and a working library.

But such full and fine equipment is ideal. It is for many schools "a consummation devoutly to be wished" but in spite of all efforts and petitions not obtainable. However, no high school need hesitate about running the required drawing and art courses even though it have not all the above said equipment. With only half and even less than half of that equipment wonders have been wrought. It depends on the teacher. Yes, in drawing and art more than in other subjects success depends on the teacher. Teachers must be procured who not only know the subject but who love it and who can originate numerous problems that are not only adapted to the varying talent of the class but so intimately related to the student's life, thought and surroundings that they cannot but take interest in them. Such teachers will not wait till standard apparatus is installed. They can accomplish much in an ordinary recitation class room with little more means than pencil and paper but they realize a great deal more with simple improvised equipment; then, through the interest they have aroused and and because of their results they gradually obtain from the powers that direct the school the equipment that a good high school should have. With average apparatus and sound, enthusiastic teaching, even though the teacher be of only average talent, the high school drawing and art department renders a great service to its students and to the community. It imparts to those void of talent an appreciation of what is beautiful as well as refinement of mind and character. To the students of average talent it gives besides art appreciation the taste and power for beautifying their homes and surroundings and of finding much interesting and noble occupation at home, thus closing the door to idleness and to temptations abroad. As to students of genius and talent the drawing and art teacher not only finds them out but directs and develops them and helps them to find their way into some art avocation or profession. Such a vocation found and followed

(Continued on Page 182)

## TRAINING FOR LIFE.

## Teaching the Mechanics of Publication.

By Rev. Edward F. Garesché, S.J.



Rev. E. F. Garesché, S.J.

Since we have been speaking of writing it will be useful to add some further reflections upon teaching our Catholic pupils what we may call the mechanics of publishing articles and books. There is an extraordinary difference between just how and not just knowing how! To the initiated publication is, after all, rather a simple and everyday matter. To the uninitiate the world of print is mysterious, solemn, even

awful. The geographers of old decorated the unknown regions which they had occasion to include in their charts, with strange monsters, fabulous animals, anthropophagi, or men with their faces between their shoulders and similar terrifying creatures. When the explorers finally adventured into these same regions they found indeed various wild beasts and curious men, but nothing nearly so strange or so terrifying as the imaginations of the cartographers had conjured up.

It is something the same with the world of print. The unexperienced, thinking of that unknown region, magnify its dangers, and multiply its difficulties. When the same world is rightly explored, it becomes a very matter of fact and open country, where there are indeed pitfalls, and even savage beasts but nothing near so formidable as the imagination has depicted.

For this reason, we recommend to the earnest teacher especially in the higher classes, to give the pupil a businesslike and objective explanation of the affair of publishing an article or a book. These instructions will be useful to all the students, giving them information about one of the most important departments of human activity. But to those who have it in them to become writers, such teaching is of particular advantage. It will go far to remove the fear they may have of trying to have their effusions printed.

First of all, the teacher might indicate to the pupils what opportunities for the publication of their writings are actually open to them. Looking about with a view to finding chances for his scholars to get their productions into print, the teacher will find a surprising variety of opportunities. In most schools there exists at least one school journal and this gives an incentive not to be despised, and an opportunity to appear in print not to be overlooked by the pupil. Sometimes the class itself becomes ambitious to publish its own sheet of news and comments. The experience gained in this way is valuable. Just how far it makes for the training of writers it is hard to calculate, but its influence must be considerable.

Besides these scholastic publications, however, the local press offers a chance for publication of the student's writing. Sometimes regular contests are carried on by the papers and these can be used by

the teacher to stimulate ambition and a will to write for publication. Once, in a sophomore class, the teacher in English class spoke to the pupils of a contest which was just then announced in the papers. Competition in essay writing among the pupils of the city was to have as its subject the character of Julius Caesar and for a prize to the winners, a certain number of tickets to the play. He encouraged the boys to write, but met with a blank astonishment by way of response to the suggestion. Only two or three of the boys in the class seemed to think they were capable of entering into the contest and they were the ones who least needed the incentive to write.

"We shall make it a class exercise then," said the teacher. "I shall tell you something of Julius Caesar to refresh your memories and then every one will write the essay here and now. We shall appoint one of the class to collect the essays and take them to the newspaper office. Everyone will sign his name and address and we shall see how many prizes the class can take."

It was so done. The essays were written, corrected on the spot by their authors, collected, and given in charge to one of the class to carry to the newspaper office as soon as school was over. What was the surprise and delight of the class when the results of the contest were announced to find that three of their members had won prizes and had secured the right to two expensive seats in the theatre to witness Shakespeare's "Julius Caesar." What added to their interest was the fact that these three boys were in authorship not precisely the bright particular stars of the class.

Just how much this experience had to do with his resolution, we cannot tell. But one of the boys thus distinguished took heart of grace to devote himself to journalism as a profession. It may be that this unexpected and encouraging success made him dare to hope what he afterwards accomplished—the winning of a livelihood by his pen.

But apart from contests of this kind the teacher who is interested in the matter can make many opportunities for pupils to have their productions printed. Sometimes the pupils may be encouraged to answer statements which are erroneous or misleading in regard to Catholic practice or doctrine by letter to the editor of the paper in which the mistake appeared, with the request that they be given equal publicity. This has the additional advantage of training the pupils to stand up for what they believe.

The correspondence department of the paper offers continual opportunities for letters on live topics and if they are worth publishing the letters from pupils at school stand an equal chance with the letters of any other citizen, since at the newspaper office there is nothing to show the age or pupillage of the sender, except the intrinsic evidence of the letter itself. Other articles and bits of writing may also be gotten into papers from time to time. The alert teacher will think much of these triumphs of his pupils and will remember constantly that even a little encouragement and success in writing while at school may give the talented pupil an incentive to great efforts in the future. The lion cub, when he gets his first taste of blood, becomes dangerous.



Up to then he has been a playful kitten, unaware of his own instincts. The first taste of blood awakens in him the joy of hunting his prey.

So the boy or girl who has that inborn talent and urge for self-expression which qualifies for authorship, may never realize the God-given faculty until the first taste of actual joy which comes with the appearance of a poem, an essay, a story even, in the public press. That first taste of the zest of authorship may make the pupil a writer.

The religious publications, weekly newspapers especially, likewise offer a considerable field for the pupils of the higher classes. A weekly appearing fifty-two times a year consumes a very great deal of material. Contributions are usually not paid for, but for this reason it is the easier to have them accepted. The teacher will do well to encourage pupils in the higher classes to try their hand at contributing for these religious publications. They should be forewarned against discouragement in case of failure and should be taught to look on sending a contribution in this way as a sort of interesting game, the losses, that is the returned manuscripts being borne in a spirit of good sportsmanship, and not made an occasion for discouragement.

The editors of these publications will, of course, judge the contributions offered on their objective value and probable interest. The pupil need not indicate that he is still at school. This plan of sending poems, stories, etc. for publication is a very good way of testing their actual value. If they are successful, it is a good sign, and shows that they have an appeal to an actual audience.

The monthly publications and the weekly periodicals of larger circulation do not, of course, offer so ready a field for the pupil contributor. Yet writers of exceptional talent in the higher classes of college may well be encouraged to send the best of their work to these also. If they are returned, there is nothing lost save the postage. If one should happen to be accepted, the encouragement would be very precious. In any event, the impulse continually to strive for something better and higher is fostered by such efforts.

While these pupils' activities in authorship are encouraged by the zealous teacher, he will do well to give the pupils at the same time a detailed knowledge of how manuscripts are prepared for publication and even of the mechanical side of the making of books. The actual preparation of a typewritten copy for the printer should be taught to the class by means of object lessons. They should be told to prepare their manuscripts on the usual size of typewriting paper with a double space between the lines and a fair margin. They should be taught how to make corrections so that the printer will understand them, and how to send in a clear, fair copy so that the proof reader will need only to make the print conform to the manuscript.

They should be shown practically the methods of proof-reading. From the local weekly they can perhaps secure some of the old galley proofs with corrections so as to see how the work is actually done, and a visit to a newspaper office will serve to initiate them into the actual surroundings in which papers are composed and printed.

Finally, the way in which a book is written may well be explained to them and illustrated by ex-

amples. These may be told that the first step for the prospective author is to choose his subject, making sure to select one on which he is competent to write and of which the public will wish to read. He must then decide how long the book is going to be. The pupils may then, in class, estimate the number of words in various books by the well known method of counting the number of words in six or eight lines of an average page, and thus estimating the usual number of words in a line, then determining the number of lines to the page. After this, by a simple exercise in multiplication the number of words in a line multiplied by the number of lines on a page, multiplied by the number of pages in a book, will give them the number of words in the book.

It may surprise the pupils and interest them to learn just how many words it takes to make an average book, and how widely the number of words can vary. A rather small book may only contain twenty thousand words. A larger volume, especially if the print is small, may number seventy or eighty thousand words. Very large books, of course, will be found to run indefinitely beyond a hundred thousand words.

In this way, the author may determine before hand about how many words he wishes his book to contain. He may then decide on the number of words in each chapter, and if he then estimates the number of words to a page of ordinary typewriting such as he means to use for his manuscript, he can readily determine just how many pages of typewriting he wishes to have in each chapter and in each chapter and in the whole book. Dividing his subject into chapters and determining just what he means to treat in every chapter, he has the form of his book before him.

At the same time, by the study of actual examples, it may be brought home to the student that the outward form of the book and its mechanical make-up are only its body. The soul of the book is its meaning, its interest, the spirit and intelligence with which it is written. It is these which appeal to the reader. The outward details, the form and make-up of a volume, the number of pages and of chapters, the length of the book, are easily enough determined once the author has something worth saying and can say it in a manner which will make others wish to read.

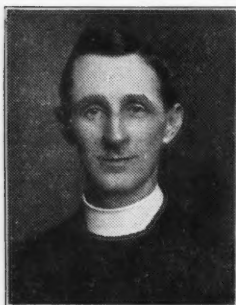
When the teacher comes to explaining the making of a book from its intellectual side, the means of arousing and holding interest, the structure of composition, the gathering of material, the personal presentation of material thought, he will find a field for instruction which is well nigh boundless and from which he will choose according to the capacity of his pupils and his own interests. A good many manuals of composition have chapters on these topics. It is perhaps more rare to find any definite material on the other aspects of the making of books on which we have been dwelling.

Such instructions as those, which tend directly to explain the business of authorship, have a double advantage. They give the student information on the very important and interesting department of human activity called publishing and besides they take away that mysteriousness and dread of the unknown regions of authorship which keep some timid but gifted souls from ever taking their light out

(Continued on Page 184)

## THE GREAT CHRISTIAN SCHOOL

By Rev. F. Jos. Kelly, Mus. Doc.



Rev. F. Jos. Kelly

The letter issued by the Right Reverend Michael J. Gallagher, the beloved Bishop of Detroit, to the people of the State of Michigan sounding the call to arms in "the battle to preserve religious schools against the assaults of organized intolerance" has focused the attention of our people to that cherished institution of Holy Church, "The Catholic Parochial School." In this battle he says, "all the old calumnies of Know Nothing and A. P. A. days will be resurrected and dished out to the public. Everything we hold sacred will be dragged into the mire. Our priesthood will be traduced, our sisterhoods defamed, the honor of Catholic womanhood aspersed. Catholic devotions will be ridiculed, Catholic practices reviled, and Catholic doctrines held up to execration. The fictitious oath of the Knights of Columbus will again be called into service, and thousands of secluded dupes will be made to believe that the basements of our churches are arsenals and that on November 3rd, or thereabouts, the Pope will lead the Knights of Columbus to seize the Capitol at Washington. In the face of such furious hatred and pernicious activity on the part of the enemies of the Christian School, dare we remain indifferent?"

The history and success of this great Christian School which we are called upon to defend presents two periods, the one under the Old Dispensation and the other under the New. Under the Old Dispensation it achieved a miracle of success, for by its agency, it presented to us, a fact in history as unique as it was unprecedented. From the call of Abraham to the Highpriesthood of Caiaphas, a space of nearly two thousand years, the Jewish people existed a nation distinct from all other nations, a people in manners and customs differing from all peoples around them; in so much that whilst nations rose and fell, were conquering and were being conquered, whilst now they amalgamated with this people and again with that, the Jews always continued the same "chosen people of God." Why this? Because their children were educated in the Law of Moses.

Again when the times of the Old Law passed by, giving place to the New, we find another and greater miracle still. This time it is not a certain nation or a distinct people, but a family made up of every nation, tribe and tongue, differing in manners, laws and customs, numbering some 2,000 years ago 300, now numbering 300,000,000. This immense body torn in the past by the persecutions of Nero, Arins and Luther, and their myriad offspring, is perfectly sound today, fulfilling the great mission committed to its care by Christ, of peopling Heaven.

What is the great mainspring of its success? Amongst others, the instructing its children in the Law of God. The child in the Catholic School is taught as to its mind and body, but principally as to

its soul. Yet so interwoven with the natural science of God, that the child has learned it perfectly, before he is aware of the fact. The dress of the Religious teaches him as well as his catechism; the Cross, the sign of his Redemption, placed on the wall before his eyes, is calculated to soften the waywardness of his heart. His studies finished, whilst he is able to compete with the best, because his intellect is not darkened by the fumes of crime, he goes into the world, a scholar, but infinitely more than that, a Christian man; he succeeds in business because he is honest; his home is happy for he seeks no divorce; he wins for himself, Heaven, because he trains, as he was trained himself, his children in the Law of God.

Such the system of education, which for 4,000 years has blest earth and peopled heaven. Such the system of education which the Catholic Church has always taught and will teach to the end of time. Being governed by the Divine Spirit, and being sent to teach all nations, she fulfills to the letter and will fulfill to the end of time the command contained in these words; "Hast thou children, instruct them."

The church's system of religious education is the admiration and the wonder of all rightminded men. Reverend Nathan Krass, a great Jewish divine of New York City spoke as follows in an address to the National Republican Club of the City. "The one great church in America that has done its duty in giving religious instruction to the children is the Catholic Church. We who are not Catholics may not approve of parochial schools, yet by this method, the Catholics have taught their children religion. They have done their best. The Protestants and Jews have not done their duty. Children should receive religious instruction from earliest childhood. That is where the Catholic Church has set the example. When the Protestant and Jewish churches provide this instruction for children, then they will have done their duty."

## THE PUPIL AND THE TEACHER

(Continued from Page 158)

But all this is general; and generalities are easy—and nowhere so easy as in discussing education and educational methods. Specifically, how is the individual pupil to be studied and his personality developed, without "special attention," and without cost to himself or to the group?—rather to the advantage of both group and individual? How is the "cast" to be trained to produce the most effective and harmonious presentation of the drama of life? The babies swaddling clothes removed, how is he to be raised to develop his fullest powers?

In questions of method, it is dangerous to "lay down the law." No matter how fixed the standards to be reached, the methods must be pliable. Our study of Froebel has shown us the danger of rigidity in rules or method. Froebel set up certain laws governing the development of the child, laws which he considered absolute.... "and if the child did not measure up to the law, so much the worse for the child!" We must guard against becoming too Froebellian; we must study the child more, the law less. But still, we can readily figure out, from ordinary experience (not by theory) a few rules that will be helpful in managing a class with an eye to the individual pupil.

We can, for instance watch the faces of our children when we tell them a story or talk to them or expound a lesson. Many a key to individuality will be found in this simple way. Watch the children—and watch the child—but “don’t let on,” as the saying goes. Quickly enough the steady glow of this pair of young eyes, the amazed interest of that, the shifting inattention of this boy, the dull concentration of that, will become guides to personalities in the group.

When certain personalities are thus unwittingly revealed to the teacher, she can begin her closer study. In a previous *School Journal* paper, I dilated on the use of the health-card index in warding against epidemics of diseases. But the health index of a school room can be used for a moral as well as a physical purpose. Sometimes, much of a child’s background, his home environments, his personal history and character development (or lack of it) can be traced through the health card.

But the study of a child’s peculiarities or traits should not be made for the mere curbing of them. In fact, we must learn first of all if those traits should be curbed. Rather, should they not be re-directed and cultivated to good ends? If we find, for example, that a certain child is sensitive, or even over-sensitive, our first concern should be to learn how to utilize that sensitiveness, how to play on it in order to build up self-confidence, even assertiveness, in the child. Freud will help us here, provided we don’t develop a Freudian complex in ourselves!

Take pugnacity, a trait common in healthy boys. Are you to curb it? Better to bend it, train it, lead it by induction away from mere brute expression and destructiveness into lines of ambition and determination; into the spirit of “sticktoitiveness,” into courage and endurance that overcome obstacles. Invent obstacles, if you must, but use that voltage to develop power and force that will come to something. I know of a teacher who, to beautify the playground, planted a row of geraniums. The “fighting boys” of her school soon had the precious geraniums all pulled up and scattered to the winds; they used them, in fact, to throw at each other, roots, clods and all, in a grand free-for-all scuffle. They expected to get a “licking,” of course; but instead, that wise teacher, who was a pioneer, before the days of the cult of the subconscious, knowing what the pugnacious animal spirits of those “young Indians” most needed was something to do, got more geraniums. . . . but made the boys plant them (not as a punishment; she never said “boo” about that). They planted them, dug the earth for them, hauled dressing for it, watered the plants and cared for them; put in sweet peas, also, and I don’t know what else; had a good time, a garden, and, in the bargain, received some unforgettable lessons in seed germination, leaf formation, and practical botany. This is not a fairy tale, but the record of an actual experience. Some of the leaders of “the gang,” who had been the wildest in that destructive scuffle, later took up the agricultural course in High School, still later specialized in agriculture at the State University, and made their mark. That teacher knew something, not alone about boy psychology, but about certain individual boys in her class.

(Continued in the October issue)

## In the Kindergarten

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## THE TEACHING OF RELIGION.

By Rev. C. Bruehl, Ph.D.  
Religious Instruction in the Lower Grades.

OUR discussion so far having been chiefly concerned with underlying principles of general orientation, it may now turn to special and detailed questions of methods of procedure. These methods will have to be determined by various factors. The highest organizing principle that must always be kept in view when settling the methods to be employed in religious teaching is the aim of religious instruction and training. This aim decides the attitude which the religious teacher will assume towards the discoveries of modern experimental psychology and the accepted practice of modern pedagogics. The religious teacher cannot handle his subject with the same freedom that is permitted the teacher of other branches. He enjoys much less latitude, because in his case the material aspects predominate over those of form. In applying modern ways to the teaching of his subject he naturally exercises a severer eclecticism and reserve than would be expected of the ordinary teacher.

It is encouraging that this cautious conservatism is gaining friends and finding ardent advocates. The idea that every new method must immediately be applied to the teaching of religion is no longer universally held. Dissenting voices have arisen that counsel caution and moderation in this respect. In a recent manual for Catechists the following good and sound advice may be read: "But right here we must guard against the danger of permitting ourselves to be swept away by misguided, enthusiastic zeal. Prudence dictates that we proceed cautiously in a matter of such tremendous importance, lest we play into the hands of our shrewd enemies. It certainly would be a mistake to break abruptly with an old, well-tried method. While the principles of psychology must receive their due share of consideration, we must likewise regard with suspicion, a method which endeavors to build up and develop the teaching of religion on principles of psychology pure and simple. The imparting of religious knowledge cannot be placed on a level with the teaching of secular knowledge. It is by no means necessary, nor worthy of the exalted subject, first to sugarcoat the dogmas of faith with worldly sentimentality, as if they were a bitter pill to swallow. Disguising religious truth under the cheap garb of common play and amusement as the chief vehicle for conveying these truths to the minds of our little ones, is hardly becoming the dignity of the word of God." Thus the Rev. Joseph A. Weigand. The Catechist and the Catechumen. A Manual of Religion for Teachers and for Private Instruction; New York, Benziger Brothers, 1924.) This is splendid common sense. Something like this was actually needed. For entirely too much zeal not enough wisdom have been displayed along the lines of modernizing religious teaching in our schools. Incidentally, religious teachers will be glad that the helpful manual has been brought to their attention.

The other elements that influence the choice of method are the capacity of those to be instructed, their individual needs, special circumstances of time and place, the peculiar trend and mentality of the age and the general religious condition of the times. These factors are rightly taken into account, but they are of subordinate importance and may not be allowed to eclipse the main and highest aim. It will depend upon these secondary factors, for example, whether the teaching will be reduced to mere essentials or whether it will be full and comprehensive; whether a polemic tone will be adopted or not; whether argument will predominate or authoritative statement; whether the memory will be addressed chiefly or the reasoning faculty. All these things are contingent upon the actual environment. Absolute uniformity cannot be obtained nor is it, to our mind at least, desirable. We believe in a reasonable margin for the exercise of personal judgment and individual preferences. Methods are not intended to stifle the personality, but to serve as a guide and a help. Every method must be readjusted to the particular requirements of the case and colored by the character of the teacher. We are in a fair way of becoming slaves to method and to exalt it beyond all proportions.

Even non-Catholic writers are discovering that too great a subservience to experimental psychology and practical pedagogics may be detrimental to the best in-

terests of religion. Thus Dr. Francis J. Hall pleads for conservative methods in teaching religion. "My purpose, he writes, does not require me to deal exhaustively with my subject, but with certain aspects of it which are increasingly disregarded. They are disregarded ostensibly in the interest of more efficient pedagogical methods, but really in obedience to an emasculated conception of religion and of aims which have to be kept in view in truly religious education. That efficient pedagogical methods are vital, and that recent investigations in the psychology of the child-mind have to be reckoned with in making them efficient cannot reasonably be denied. But it is apt to be forgotten that the purpose of religious education is even more paramount, and that when pedagogic methods are so applied as to drive that purpose into the background, and under the actual conditions of our time often to nullify the possibility of its fulfillment, a serious mistake is being made. A theory is being pushed regardless of the practical circumstances which ought to control its application. The cult of method, when made to displace the very thing which we are set to do, becomes a menace instead of a guide." (Religious Education of the Young, in Anglican Theological Review, New York, May 1924.) Not in the degree mentioned in the above passage does the evil exist among us; the Ecclesiastical authorities see to that and prevent dilution of the dogmatic content of religious instruction; yet we may to a limited extent apply these warning words to ourselves and allow them to cool somewhat our zeal for revolutionizing the traditional methods.

To the lower classes the catechetical method is not so well adapted. The vehicle to communicate knowledge in these grades is the narrative. The best way of teaching religion to beginners is to set it forth in plain, connected and synthetic statements. Again we agree with Father Weigand, who since he is a member of the School Board in the Diocese of Columbus has had vast opportunities of gathering experience and consequently can speak with authority. He has arrived at this conclusion: "Now, in this first presentation of religious truth I am inclined to deviate somewhat from our present method, giving preference to what is known as the direct method, rather than the catechetical method to which we have been accustomed. According to this method one or more articles of faith are proposed in the form of a positive statement, to memorized. This method seems to enjoy the advantage of carrying with it more direct and stronger conviction. It also has the other advantage of preserving admirably the natural interrelation of the various truths of religion." (L.c.)

The aim of the catechetical method is to clarify knowledge and to give it a more precise and scientific formulation. It presupposes knowledge in a somewhat amorphous condition. Upon this preexisting information it wishes to impose definite structure and exact form. To this purpose it is eminently suited. Nothing so crystallizes thought as when it is given utterance in answer to a pregnant question. Hence, we remain staunch supporters of the catechetical method. Still it is not an absolute method and there are occasions when it is out of place. To the first imparting of information according to our opinion it does not lend itself so well, and we, therefore, believe that it should be reserved for the higher and more advanced grades where, indeed, it will render most excellent service.

The objection might be made that our Catholic children do not come to school totally ignorant of the truths of religion. Most of them, if not all, have imbibed much preliminary knowledge in matters of faith from their parents. The Catholic home provides sufficient elementary religious instruction to warrant the application of the catechetical method when the child enters upon its scholastic career. I am not prepared to admit that the average modern home supplies the child with much religious instruction. Times in this respect have changed and by no means for the better. The religious knowledge which the child acquires at home is both fragmentary and inaccurate. No systematic attempt is any longer made in the home of today to give the children a good grounding in religious knowledge. This is left to the school. Few parents feel any responsibility in this regard. They imagine that they fulfill every obligation towards the instruction of their children when they send them to school.

(Continued on Page 176)

COMPENDIUM OF HIGH-SCHOOL (Academic)  
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Sketches of the Great Doctors of the Church.

Saint Athanasius

was born at Alexandria in 296, and was the champion and defender of the Church against the Arian heresy. To his acuteness, learning, and eloquence was due the condemnation of Arianism at the Council of Nice in 325 A. D. He stood unmoved against four Roman emperors, was exiled five times from his see. Nevertheless, so firm and unbending was he in defense of the Catholic faith that he merited the title of "Father of Orthodox." After a stormy life, he expired in peace in 373. He wrote four Orationes against the Arians, an Apology against the Arians, a work on the Blessed Trinity and the Holy Ghost, a treatise on the Incarnation, and one on the Advent of Our Lord Jesus Christ.

Saint Basil the Great,

Archbishop of Caesarea in Cappadocia was born at Caesarea about 330. At Athens, where he studied, he formed a close and holy friendship with St. Gregory Nazianzen. These two future lights of the Church vied with one another, both in learning and sanctity, for St. Gregory tells us "We know but two streets in the city, one leading to the Church, the other leading to the schools." Basil remained four or five years at Athens. According to the custom of the Church in his time, he was not baptized until 357. He was ordained priest in 364 by Bishop Eusebius, and chosen bishop of Caesarea in 370. His energy, zeal, learning and eloquence combined with his great holiness of life made him a powerful instrument in the hands of God for crushing and beating back the Arian and Macedonian heresies in the East. St. Basil was the founder of several monastic institutions in Pontus and Cappadocia, the Basilians being the principal religious order in the East even in our day. His strong character and eminent sanctity won for him the title of Great. His death took place in 379. His works are of a theological and ascetical character, and include also sermons, and commentaries. The liturgy ascribed to St. Basil is still used in the Eastern Church.

Saint Gregory Nazianzen.

This holy Doctor of the Church was born at Arianus in Asia Minor in 325, and was one of three children of Gregory, Bishop of Nazianzus, and Nonna, a daughter of Christian parents. Here we must remember that the Eastern Church differed from the Western Church on the matter of celibacy. Gregory pursued his studies first at Caesarea, in Cappadocia, then at Caesarea in Palestine, where he studied rhetoric, lastly at Athens, where he renewed his friendship with St. Basil, begun at Caesarea. After ten years he returned to Nazianzus, being then thirty years of age. To a young man of his high attainments, a distinguished secular career was open, either that of a lawyer or of a professor of rhetoric; but his aspirations turned towards the monastic life, as he had resolved to devote his talents to God. Consulting his old friend, Basil, on this important choice, the two friends lived in seclusion as hermits for several years. In 361 Gregory was ordained priest, though his extreme humility made him reluctant to accept that dignity. In 381 he was chosen Bishop of Constantinople by the Second General Council. He died about the year 389. He wrote forty-five Orationes, which are properly speaking dogmatical treatises on the Holy Trinity. Gregory's claims to rank as one of the greatest theologians of the early Church are based chiefly on the five great "Theological Discourses," which he delivered at Constantinople, about the year 380. As it has been said, "Being a saint first and a theologian afterwards," Gregory insisted on two principles, that of reverence in treating of the mysteries of faith, a principle entirely ignored by the Arians; the second, the purity of life and example which all who dealt with these high matters must show forth, if their teaching was to be effectual.

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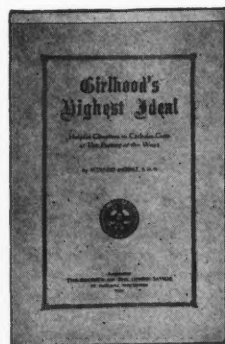
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THE SALVATORIAN FATHERS

Pub. Dept. Table 1

St. Nazianz, Wis.

**Saint John Chrysostom,** the "Golden-mouthed," so named from his eloquence, was born in Antioch about 347. His father, Secundius, was an officer of high rank in the Syrian army, and his mother was a woman of intelligence and character. She not only instructed her son in piety, but also sent him to the best schools of Antioch, where he attained considerable Greek scholarship. Through the influence of the holy Bishop Melitius, a man of mild and winning character John withdrew himself from classical and profane studies to devote himself to an ascetic and religious life, studying Holy Scripture, and frequenting the sermons of Melitius. About three years later he was baptized. For two years he led the life of an anchorite in one of the caves near Antioch. At the end of this period indiscreet fasting and watchings had so ruined his health that he was forced to return to Antioch to regain his health. About 381 Melitius ordained him deacon, and in 386 he was raised to the dignity of the priesthood, by Flavian, successor of Melitius in the see of Antioch. The see of Constantinople becoming vacant in 397, the emperor Arcadius had John Chrysostom called out of Antioch without the knowledge of the people, and hurried to Constantinople, where he was consecrated bishop of that city in 398. Chrysostom immediately saw the necessity of reform was undeniable, and as one author says, "began sweeping the stairs from the top." He ordered the expenses of the episcopal household to be reduced and so solicitous was he for the care of the poor and miserable, that within one year he had built a great hospital with the money that he had saved in his household. For a long time the Empress Eudoxia was most friendly to Chrysostom, but later being offended at the holy bishop's fearless denunciation of the vices of the imperial court, she twice procured his exile, and he died in banishment at the extreme end of the empire near the Caucasus in the year 407. His last words were, "Glory be to God for all things." Of none of the other Greek Fathers do we possess so many writings, as we do of the great Chrysostom. He was considered by both Greeks and Latins as a most important witness to the faith. At the Seventh Ecumenical Council, when a passage of Chrysostom had been read in favor of the veneration of images, Peter of Nicomedia cried out, "If John Chrysostom speaks in that way, who would dare to speak against them?" This clearly shows the progress that his authority had made up to that date.

#### Saint Ambrose

surnamed the "Athanasius of the West" was born at Treves in 340. He was descended from an ancient family of Rome, which at an early date had embraced Christianity, and had numbered among its scions both Christian martyrs and high officials of state. Ambrose was the youngest of three children. His sister Marcellina received the virginal veil from Pope Liberius, but lived at home and assisted her mother in the religious training of Ambrose and his brother. His proficiency in, and through mastery of the Greek language was of extreme advantage not only to Ambrose himself but also to the Church later on. One biographer of St. Ambrose goes so far as to say, "In all probability the Greek Schism would not have taken place, had the East and West continued to converse as intimately as did St. Ambrose and St. Basil. After completing his liberal education, he applied himself to the study and practice of law, and such were his eloquence and ability in pleading that he was promoted to the office of consular governor of Liguria and Aemilia. When the see of Milan became vacant in 374, Ambrose was unanimously chosen as bishop, but like so many other believers of that age from a misguided reverence for the sanctity of baptism, Ambrose was still only a Catechumen. Though sincerely averse to becoming bishop, for which his previous training had in no way fitted him, he finally consented, received baptism, and eight days later, December 7, 374, after the necessary preliminary orders had been conferred on him, he was consecrated bishop, being then in his thirty-fifth year. His first act in his episcopate was to divest himself of worldly goods. With a genius truly Roman, he, like Cicero and Virgil, digested and cast into a Latin mould the best fruits of Greek thought. The conversion of the skilled rhetorician Augustine forms the highest eulogy of Ambrose, as an orator. The great bishop of Hippo declares, "Ambrose was one of those who speak the truth, and speak it well, judiciously, pointedly and with beauty and

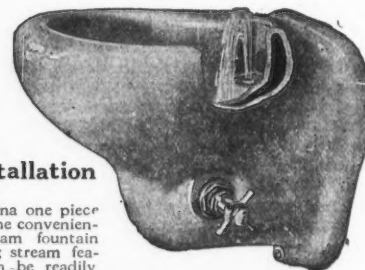
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power of expression." In Ambrose the magnanimity of the Roman patrician was tempered by the meekness and charity of the Christian saint. Greatly does it redound to the firmness and fearlessness of Ambrose that the Emperor Theodosius submitted to the public penance inflicted on him by the holy bishop in atonement for the indiscriminate massacre of the Thessalonians. St. Ambrose has always shared with St. Jerome, St. Augustine, and St. Gregory, the title of the Doctor of the Church. He is an official witness to the teaching of the Catholic Church in his own time and in the preceding centuries. Most of his writings are really homiletics, spoken commentaries on the Old and New Testaments. In his discourses he was clear, sober, practical, and always aimed at persuading his hearers to act at once on the principles and arguments laid down, which affect nearly every phase of their religious or moral life. His extant writings belong to four classes; exegetical, dogmatic, ascetic-moral, and occasional. This holy Doctor died in 397.

#### Saint Augustine of Hippo

was born at Tagaste in Africa in 354, having for a mother Monica, the ideal of Christian mothers. His father, Patricius was still a pagan, but through the shining light of Monica's virtues, he was led to see the truth, and was baptized, dying a holy death in 371. Augustine received a Christian education, and was signed with the cross, being then enrolled as a catechumen. Once when very ill, he asked for baptism, but the danger soon passing, he deferred receiving this sacrament, owing to a deplorable custom of the times. Three great ideas were indelibly impressed on his mind by his association with men of prayer. These were, a Divine Providence, the future life with terrible sanctions, and Christ the Savior. From the book of his "Confessions" we learn the excesses into which he plunged, and which he afterwards bitterly deplored. Leading such a licentious life, he gladly accepted the false teachings of the Manichean heresy, which declared the existence of two principles, one of good, the other of evil, and that man consists of two parts, mind and matter, the latter being the seat of all evil. Augustine's clear and logical mind was disillusioned after nine years, and rejected the Manichean doctrines based on a depraved philosophy which he himself tells us, "destroys every thing and builds up nothing." At the age of twenty-nine, he fell under the influence of Bishop Ambrose, who won him over by his kindness, to attending regularly his preaching. For three years longer the struggle went on in Augustine's soul, but at last the great search-light of Divine grace discovered to him through the study of the Holy Scriptures that Jesus Christ alone is the "Way, the Truth, and the Life." He was then thirty-three years old. Towards the beginning of Lent, 387, he went to Milan, and was baptized on Easter Day, or during Easter-tide of that year. Being ordained priest in 391, he vigorously combated the Manichean heresy, and with prodigious success. At the age of forty-two he was consecrated bishop and became coadjutor to Valerius, primate of Africa. Forced thereby to leave the monastery which he had founded, the new bishop knew well how to combine the exercise of his pastoral duties with the austerities of religious life, and the episcopal house at Hippo became a veritable nursery, which supplied the founders of monasteries that were soon spread all over Africa. So amply and magnificently did St. Augustine develop his theory on the Church that he was given the title of "Doctor of the Church" as also "Doctor of Divine Grace." His principal writings are, "Confessions," so called from the Biblical sense of the word 'confiteri,' not an avowal, nor an account, but the praise of a soul that admires the action of God within itself. The finest pages in his "Confessions" were penned as the result of the emotion that Augustine experienced at the loss of that mother, to whom he owed not only his bodily life, but also the spiritual life of his soul. The "City of God" begun in 413 is considered as the most important work of the great Bishop of Hippo. His other works interest theologians chiefly but it, like the "Confessions" belongs to general literature, and appeals to every soul. As one biographer of the saint tells us, The "Confessions" are theology which has been lived in the soul, and is the history of God's action on individuals, while the "City of God" is theology framed in the history of humanity, and explaining the action of God in the world. "His controversial works are many and varied, against the Manicheans,

Donatists, Pelagians, and Arians. Besides these, St. Augustine left to the Church the treasures of his "Dogmatic and Moral Exposition and his Pastorals. His great Letter to the nuns of a monastery in Hippo where his sister had been superior and in which his two nieces lived is known as the "Rule of St. Augustine," which is followed by so many religious, both men and women.

During the eighteen months siege of Hippo by Genseric, the Vandal, the great St. Augustine, "the conquest of his mother's tears and prayers," being in his seventy-sixth year, went to gaze forever on Him whom he had addressed in the fervor of his conversion, "O Eternal Beauty! too late have I known Thee. O Infinite Goodness! too late have I loved Thee.

#### Saint Jerome

was born at Stridon, a town on the confines of Dalmatia and Pannonia, about the year 340. Going to Rome the year 360, he received baptism, and became interested in ecclesiastical affairs. From Rome he went to Trier, famous for its schools, and there he began his theological studies. From 374 to 379 he led an ascetical life in the desert of Calchis, south-west of Antioch. Having been ordained priest at Antioch, he went to Constantinople, where he formed a lasting friendship with St. Gregory Nazianzen. In 386 he went to Bethlehem, and there became the spiritual father of Paula and Eustochium, two Roman ladies who founded a convent there.

The literary work of St. Jerome falls under these heads: works on the Bible, theological controversies, historical works, various letters and translations, especially the translation of the New Testament into Latin. His profound Biblical knowledge makes him rank first among ancient exegetes. His knowledge of Hebrew was acquired at a severe cost, for he himself tells us that though he had performed many and severe penances, he considered the study of Hebrew the severest. He died at Bethlehem, September 30, 420.

#### Saint Gregory the Great

was born at Rome about 540. His father, Gordianus, was a wealthy patrician, owned large estates in Sicily, and a mansion on the Caelian Hill in Rome. His mother, Silvia, was of a good family and she is honored as a saint on November third. Of Gregory's education we know little, but not least among the educating influences, was the religious atmosphere of his home. He loved to meditate on the Holy Scriptures, and to listen to the conversation of his elders, so that "he was devoted to God from his youth up." In 573 Gregory though little more than thirty years old was made prefect of Rome. About the year 574, after a long inward struggle and earnest prayer, Gregory decided to abandon all, and become a monk. His Sicilian estates were given up to found six monasteries there, and his home on the Caelian Hill was transformed into another, under the patronage of St. Andrew. For three years he led a life of retirement in the monastery, where he practiced great austerities. In 578 the pope ordained him one of the seven deacons of Rome. The following year he was sent by Pope Pelagius II. as his permanent ambassador to Byzantium. Amidst all the worldly atmosphere of the Byzantine Court, Gregory and his religious brethren who had accompanied him, led the monastic life so far as circumstances would permit. Probably about the year 585 he returned to Rome and became abbot of St. Andrew's soon afterwards. At the death of Pope Pelagius II. Gregory was unanimously proclaimed pope in September 590. From this date to 604, a period of fourteen years, he accomplished work enough to have exhausted the energies of a life time. He labored zealously to uproot heresy, to heal schism, and to spread the Gospel in heathen lands, sending St. Augustine of Canterbury to evangelize England. In his dealings with the churches of the West, Gregory acted invariably on the assumption that all were subject to the jurisdiction of the Roman See. There can not be the smallest doubt that Gregory claimed for the Apostolic See and for himself as Pope, a primacy not of honor, but of supreme authority over the Church Universal. The last years of Gregory's life were filled with every kind of suffering, from which he was happily released on the 12th of March, 604. In art, the great Pope is usually shown in full pontifical robes, with the tiara and double cross. A dove is his special emblem, in allusion to the well-known story recorded by Peter the Deacon, who re-

(Continued on Page 176)

### THE FUNDAMENTAL TO THE FORE

(Continued from Page 156)

himself; he knows. And he is far more likely to tell the truth. He can not complete an induction; he can not be adept at generalization; that is our task. But he can give facts and facts and more facts, and will give them, too, with singular veracity, if you have his confidence and go about the search with the sort of sincerity and sympathy that the average boy or girl knows instinctively to evaluate. Suppose then, at the very beginning of the year you propose a list of questions to the class; that you prepare the ground by promising to preserve the papers in confidence; that you tell them that your purpose is to be of individual assistance to them throughout the year, etc., etc.

It is barely profitable, certainly it is not pointed, to offer a questionnaire from an abstract viewpoint, such as is ours at this moment. The presence of a class, however, makes the effort natural, suitable to age and environment, and striking. Questions as the following might be included in some lists: About how many books have you read in the past six months? Give the titles of three that you like most. Do you care much to read history? Science? About radio? How often do you take books from the library? What "Generals" in history do you admire? Why? Give several reasons why Americans esteem Lincoln. Do you believe in the League of Nations? Why do you say so? What sermons did you hear during the vacation? Which did you like most? What do you recall from the best one you heard? Did you habitually say your morning prayers during vacation? What prayers do you usually say in the evening? Why do we so much love the Most Blessed Virgin? How many times did you go to Holy Communion during the vacation? On what occasions did you go? How do you like the subjects taught in this class? Which do you find the most difficult? Is there any subject you positively dislike? How much time do you study at home? What do you do on Saturday evenings? What on weekly holidays? Do you belong to a society or club? Do you follow the baseball scores in the papers? What would you like to become in life? How long have you been thinking about this? etc., etc., etc.

The teacher may next list the inferences he or she has gathered under the following headings: (1) Those which pertain peculiarly to the intellect; (2) those which may have most to do with the emotional nature and very especially with the sentiments—moral, religious, etc.; (3) those that would seem to indicate volitional power or effort or weakness. From one question might come inferences for all three lists; and then the differentiation is by no means rigid; there must be an intertwining.

The teacher has now at least a beginning of understanding of his pupils. Of itself it is, as theoretic knowledge must ever be, potent, maybe even beautiful, but it can be of utility to others only when its pent-up power and beauty are purposefully and artfully employed. The art of teaching and of educating should be immeasurably inspired by a substantial knowledge of those dependent upon us; but only in proportion to our ability in the art of educating will our knowledge of our pupils, or, in fact, of anything else, be of ultimate worth to them. One

thing, however, even this beginning of understanding of them ought to emphasize to us, which is, that each one of them is a distinct and differing being and demands distinct and differing daily consideration and treatment.

The tyro teacher and the supercilious one must not be too certain that there can be little or no relationship between some of the questions noted above and a singularly successful educational achievement. Some few years ago an otherwise apt pupil, of the seventh grade, had for long months, if not years, proved the despair of his teachers in arithmetic. His trouble now was percentage. An experienced supervisor took him in hands, commencing in this wise: "What game do you like?"—"Baseball." "Name some players you know or like to read about."—"Stanage, Hooper, and Lewis." "Why these three?"—"They used to play in our town." "Which of them is the best batter?"—"Right now, Lewis is." "How do you know?"—"He has the highest average." "What is his average?"—"Three sixty-five." "How do you find a player's batting average?"—"By the number of times he goes to the bat and the number of hits he gets." "To me that is not very clear. Suppose we get the scores out of the paper and figure out the averages of these three players in yesterday's games?" And together they did, and during the ensuing months our boy ceased to be the teacher's arithmetical plague. It is play to explain the psychology of the principle involved; from a vital concrete interest to a hated abstraction. This supervisor knew his pupil artistically.

### COMPENDIUM OF HIGH SCHOOL (ACADEMIC) RELIGION

(Continued from Page 175)

lates that when the pope was dictating his homilies on Ezechiel, a veil was drawn between his secretary and himself. As the pope, however, remained silent for long periods at a time, the servant made a hole in the curtain, and looking through, beheld a dove seated upon Gregory's head with its beak between his hips. When the dove withdrew its beak, the holy pontiff spoke, and the secretary took down his words, but when he became silent, the servant peered through the hole, and saw that the dove had replaced his beak between his lips.

Gregory's great claim to undying glory rests on the fact that he is the real father of the mediaeval papacy. With regard to things spiritual, he impressed on the men's minds to a degree unprecedented, the fact that the See of Peter was the one supreme authority in the Catholic Church. In the history of dogmatic development, he is important as summing up the teaching of the earlier Fathers and consolidating into a harmonious whole rather than as introducing new developments, new methods, new solutions of difficult questions. It was precisely because of this, that his writings became to a great extent the "Compendium Theologiae" or textbook of the Middle Ages.

### THE TEACHING OF RELIGION

(Continued from Page 172)

So it happens that the child of today brings very little religious knowledge to the school room. The teacher, practically, has to begin from the bottom. There is hardly any foundation upon which he could build. For practical purposes, the mind of the child when it timidly wends its way to the school house for the first time may be considered a complete blank as far as religion is concerned. Deplorable as it is the fact can hardly be denied. The home of today gives very little help to the school. Parents feel that the instruction of their children is no affair of theirs; they are satisfied to leave this matter entirely in the hands of the teachers.

THE FOUNDATION OF CHARACTER

By Sister Leona Murphy, SC., BA.

(Continued from the June Issue)

The intellectual changes of this period are distinctively and exclusively human. The consciousness of free-will strongly asserts itself, and from now on deliberate acts are performed with an end in view. The mind which formerly required concrete experience in order to understand fully, now is able to grasp abstract ideas and to use knowledge of facts as bases for more extended reasoning. The power to weigh motives of action, to discriminate as to their moral value, to realize that choice depends upon free-will, emphasizes itself in no uncertain way upon the newly-awakened mind. Latent propensities await a favorable opportunity for display, and hereditary influences are struggling to manifest themselves.

All those who have taught children during their adolescent period know the strength of their aversion for drills and repetitions; how prone they are to run away from school because they find these so tiresome and uninteresting; how naturally self-assertive and independent of spirit; how stubborn and disobedient under the slightest provocation; how much easier to get results by employing the factor of interest rather than that of forced effort; how much more productive of good an appeal to reason and common sense than to a threat involving punishment.

Feeling is an all-powerful factor in the forming of character, as well as a dominant urge to impulses. While the enjoyment of pleasure and the avoidance of pain very frequently motivate courses of action in all walks of life, the Christian educator will not fail to give an additional motive—duty or the will of God. Free-will importuned by all these impelling forces will, if properly trained, decide in favor of the strongest and best stimuli.

Throughout the full extent of this period, the youth experiences all kinds of feelings which find expression in the roseate hopes, the dreamy longings, and the fervid passions of emotional life. Fluctuations frequently occur and give way to those of doubt, discouragement, and despondency; but the teacher should ever bear in mind that from the well-spring of the emotions flow a wonderful strength and energy of character.

Some of these emotions call for inhibition, as they are altogether undesirable in social and moral life; others clamor for a medium of expression through as many channels as possible. Fortunate is the moulder of character who knows how to supply the proper stimuli for the development and unification of religious, aesthetic, intellectual, ethical, and social ideals, in order that a satisfactory realization of the all-embracing ideal may reward the efforts of both teacher and pupil.

If the child has been properly trained during the previous periods he will enter upon the adolescent stage with the urge of his emotions, affections and desires directed and largely controlled by the ideals, which have been presented to him from time to time, in such a way as to awaken the right response of the will. Fear, jealousy, cruel delight, anger, emulation, grief, love—those crude emotions with which human nature is endowed, and without which perfect character formation, as the human race is

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constituted, would be well-nigh impossible, now, almost suddenly burst their nascent bonds and soar aloft into the freedom of life. As a consequence, the new vantage ground gives a much broader horizon. The heretofore friendly walls of home become too narrow, and companionship is sought outside the family circle. The atmosphere is rife with "gang spirit" and "club craze" and pranks of all kinds are right in order.

The task of raising the crude emotions to the plane of the intellectual and spiritual requires breadth of knowledge, considerable experience and consummate skill. To illustrate—the selfish jealousy which ever brings great unhappiness to the possessor must be made the stepping stone to higher things; e. g. to be jealous of one's good name or reputation, and this may extend to that of one's neighbor, school, city, state and country; of the honor of the members of the family, particularly that of the mother and sister. The teacher's secret of success lies in the ability to take the God-given natural gifts of the child, and with all the wisdom of a skilled scientist, subject them to a crucible fired by the proper stimuli and fanned by good will, in order that a lasting transformation may result.

The development of social life is manifest in the consciousness of regard for the opposite sex. Youth loves the exciting things of life and seeks gratification in realistic movies noted for intensive kissing, parties savoring of effeminacy, and dances which often prove harmful, morally as well as physically.

While this particular phase of character-forming devolves largely upon the parents, the wise teacher can do very much to prevent or offset evil tendencies by occasionally giving to the pupils a real common-sense talk; by manifesting a sympathy that will command a confiding trust in her wisdom and judgment, so that even when absent, both boys and girls think of her as a silent witness to all they do or say, and accordingly motivate their conduct by a desire to command her whole-hearted approval.

Gymnastics offer splendid opportunity for keeping the moral atmosphere wholesome, and when accompanied by music, the movements become the very poetry of motion with results that are gratifying as well as refining. Play is very attractive to the normal youth and gives many an occasion to the teacher to discern his real character. Sports which imply teamwork develop a quickness of judgment and decision, a keenness and an accuracy of observation, a fairness of deal, and a manly self-control—all of which are just as necessary to good losers as they are to jubilant winners. With considerable practice these characteristics become habitual and later in life will become veritable stock in trade.

Another form of recreation that must be taken into serious consideration at this particular stage is that of reading. During the formative period the child is encouraged to read wholesome, entertaining stories, suitable to his age, and at the end of four or five years his taste for good literature has developed very naturally, and besides, he has acquired the habit of reading.

The newly awakened instincts and impulses of the adolescent period demand stories of a different character. If parents and teachers are wise they

will stock their book selves with carefully chosen stories, embracing adventure, chivalry, martyrdom and missionary life, biographies of great men, history in romance, development of steam, electricity with all the modern inventions for using it; histories of the telegraph, wireless telegraphy, the telephone, the submarine, the Westinghouse brake, the airplane, the phonograph, moving pictures, the automobile and some entertaining poems for the boys. There is no need to worry about the perusal of such books. The ideals that are emphasized in these are well worth striving for. Girls demand something quite different. They prefer romantic fiction and frequently carry it to excess, reading far into the night to the detriment of eyes, hours of sleep and progress in school, besides producing a very enervating effect upon character. There are many good moral stories on the selected list, works on music, decorative art, and on a variety of subjects, at once entertaining and instructive. Both parents and teachers should inculcate in the youth the habit of asking advice about reading any book that chance may place in the way. Such a habit will offset the dime novel and the highly sensational, trashy story. These need not even be mentioned, unless occasion arises, for awakened curiosity is apt to trifle with the temptation and finally yield to it.

In late years, there has been an alarming increase of immorality in the public schools of our country and educators have proposed as a preventive a course of instruction in sex hygiene. Results, however, have not measured up to anticipations and there is proof-positive of the utter futility of such a course without the moral binding force of religion.

The Christian father and mother have a duty all their own to perform in the giving of information concerning life and its sacred mysteries to the son and daughter at the proper time. The moulder of character will supplement this instruction by enjoining upon them, great purity of thought, word, and action; by teaching them to have great respect for the human body as it becomes the tabernacle of Jesus Christ and the temple of the Holy Ghost through the sacraments; that true nobility of life is always characterized by the virtues of purity, simplicity, and humility.

An ideal may be compared to a beautiful picture on which the artist works continuously, now giving a touch of color, again deepening a shadow, or adding some detail to enhance the effect of the whole conception. If it is to be his masterpiece much time and painstaking care must be bestowed upon it, in order that it may satisfy all the connoisseurs of art, and merit from them the spontaneous encomium—"Magnificently well done!"

It is much the same in the art of character-forming. Were the human eye only capable of penetrating that "sanctum sanctorum" where the ideals of youth are conceived and sketched-in, what marvels would it not behold! Longfellow says—"The thoughts of youth are long, long thoughts!" and those who deal with youth in the class room know, that notwithstanding all the frivolity and capriciousness manifest during that brief period, the poet sings true.

Down deep in the heart of every youth there is an abiding sense of values. The young man or

woman knows almost intuitively that the ideal that will exercise a decisive influence upon life and crown it with success will take on definite form and added beauty only through a long process of slow yet sure development; that it will cost infinite self-sacrifice and persevering effort, because God and His angels are to be the connoisseurs as well as the art-critics of the school of life.

After explaining the building-up of this ideal, the teacher will present a stimulus whenever the lessons of the day afford a good opportunity; not too many, however, lest they become wearisome.

But what kind of glorious ideal must the teacher herself have in mind for the training of the forty or fifty individuals sitting daily before her? The Reverend Ernest R. Hull, S. J., in his little book called "The Formation of Character," has framed a harmonious combination of Christian, purely ethical, and practical ideals. It furnishes something tangible for the teacher's use in the portrayal of ideals and may well become her "vade mecum".

So many things have been written in the past few years about the **ideal teacher** that the profession of teaching, always considered great, has become the most powerful factor in social life, giving, as it does, opportunity to influence and ennoble the life of the individual in his relations to God and to his fellow man; to elevate and refine the sacred precincts of home, no matter how humble; to sway and control the destinies of state and nation; and to augment and enhance that which has always been the crowning glory of the church—education.

Much has also been written about the **personality** of the teacher or the manifestation of those dominant principles which control her interior life as well as her exterior conduct, so that the world expects to find in her the very personification of truth, justice, honesty, sincerity, sympathy, and enthusiasm. A frequent perusal of such articles would be of great benefit to the teacher by ever keeping before her mental gaze the ideal that first attracted her to the profession; by reminding her that she is not a mere dispenser of knowledge but a moulder of character, whose productions one day will be viewed by the all-seeing eye of the Divine Artist.

To build for eternity! What a noble task! What choice and lasting material must be used!

The poet says:

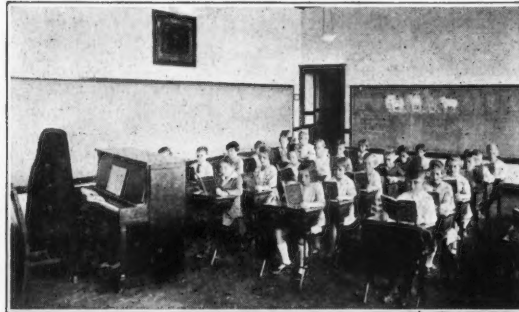
"Our to-days and yesterdays  
Are the blocks with which we build."

Life's building material consists of the every-day duties just as they come naturally, and the teacher simply helps each little builder to adjust his blocks; and since "Order is Heaven's first law," character formation will not be so difficult to accomplish if the regular order of the day is directed and controlled with that end in view.

"Silently sat the artist alone

Carving a Christ from the ivory bone;  
Little by little with toil and pain,  
He won his way through the sightless grain  
That held, and yet hid, the thing he sought,  
Till the work stood up—a growing thought."

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#### EDITORIAL COMMENT.

##### Teach Essentials in Arithmetic

A proposition was made to the teachers of Mathematics at the last N. E. A. meeting, that if put into practice will be hailed with joy by many a lad and lassie. The idea is to omit from the arithmetic work of the grades: apothecaries' weight, troy weight, partial payments, the greatest common divisor and least common multiple ("beyond the power of inspection"), long and confusing problems in common fractions, complex and compound fractions and "ratio beyond the ability of fractions to satisfy"; compound numbers, compound interest and annual interest; cube root, the metric system, longitude and time, and foreign and domestic exchange.

This surely would eliminate about all there is of practical Arithmetic, but one can see no harm in dropping apothecaries' weight and perhaps one or two others of the above, but to drop all would be entirely too drastic and take from pupils many a necessary lesson in the training of the mind to solve problems of mathematics by their own efforts. Memorizing all these tables of weights, as of old, might well be lessened to some extent, as the child, as a rule, might as well memorize a page of a dictionary as far as any results are concerned.

##### Resorts to Standard Guide in Spelling

The Georgia Legislature has passed a bill, requiring the use of the old time Spellers—Webster's with its blue

black, if the printer gets them out now as of old. "Nomad" in the Boston Transcript remarks:

What the American public needs more than anything else is a little effective training in the art of spelling the English language. A return to the wholesome memorizing drill of the old spelling book would mean more for education, both orthographical and general, than anything else that could be devised. Webster's spelling book redeemed the English speaking world from orthographical chaos, and its abandonment in the schools has already gone far toward restoring the chaos and impairing the general effectiveness of public education.

##### Latin and Greek not "Dead" Languages.

Latin and Greek, the old time classics, are not dead yet. They have shown a new life of late and are finding friends who are aiding them in their new life. Dean West of Princeton who is the President of the American Classical League says that enrollments in Latin are greater in number than the combined enrollments in all other foreign languages. Enrollments in Greek are on the increase also. His idea is to reduce the amount required in the classical authors, believing it to be better to read a less amount well, than a large amount poorly. A practical and good idea, say we all, and then the satirical words of Persius will not be proper to hurl at Latin Scholars—"Negatus artifex Sequi voces"—"He attempts to use language which he does not know."

Chief Justice Taft has written a letter in which he says—

"It is a great comfort to know that you are carrying on successfully the battle in favor of making the study of the classics a necessary part of a secondary and collegiate education in our country. I gather that there is a reaction from the disposition to banish Latin from a high school education and that many of those in authority are beginning to see that a less ambitious course of study, including Latin and mathematics thoroughly taught, makes a much better basis for the education for life, even though it is not continued through a college training, than the superficial smattering of many subjects that is now given to high school students.

##### How to Study, the Objective.

Edward Bok, formerly Editor of "The Ladies' Home Journal," who by the way is a native of Holland, coming to this country when six years of age, writes a thought provoking paper in the August Century, under the title of "The Lip-Lazy American," in which he quotes our Francis Thompson—"What a calamity! To take words, beautiful in themselves and then speak them so that all their beauty is marred." Mr. Bok says, we are told: that America has the finest Educational system in the world and he then proceeds to prove quite the contrary, claiming that the American boy or girl is never told "how to study." He relates that a boy said to

his teacher, "How can I learn this, when I don't know how to learn? Show me how to study and I'll learn whatever you put before me." "Ah," said the teacher, "that's exactly the thing for you to learn." Mr. Bok says the boy was too young to argue the point but this is the view held by the average teacher of our future men and women—they are told what to learn but not how to learn it. Lots of truth in Mr. Bok's contention and worthy of serious study by every teacher. Not an easy task to instruct the pupil how to learn, how to study, and especially if we know not ourselves. Many a teacher has time and time again felt the stress of this point and made heroic efforts to seize upon the solution of it but not always with success. Even School Institutes and learned Lecturers on scholastic subjects, instead of clearing up the dark places only too often confound and confuse and the zealous teacher comes to the school room in September feeling her lack of "how" and tempted to say to herself in the words of Dryden, changed to suit her condition,

"I'll trudge along, unknowing what I sought,  
And singing as I go for want of thought."

##### Against Federal Control of Schools.

A writer in the Dearborn Independent draws convincing arguments against Federal Control of Schools. He goes back to the early days of our history as a Republic and claims that when our Constitution was adopted the school then was considered too intimate and delicate a matter to be intrusted in any way to the Federal Government. This statement is based on inference, for there is almost no record except the fact that the Constitution of the United States makes no reference to schools or education. James Madison proposed in the convention which framed it that the general government be authorized to "establish seminaries of learning for the promotion of literature and the arts and sciences." Apparently the proposal was not discussed nor voted on. It is doubtful if any group of men, as individuals, ever had greater fervor for education than did that which wrote the Constitution. The inference, therefore, is that they were all but unanimous in the belief that it would not be safe for the Federal Government to have any power whatever over either the schools or the churches; for God, too, was omitted from the Constitution.

The omission of schools from the Constitution was emphasized by the Tenth Amendment, reserving to the states and the people all powers not positively granted the Federal Government. Thus all authorities hold that the Federal Government has no constitutional right to exercise any power whatever over education in the states.

Although the Federal Government was denied all authority in the premises, the growth of schools and the spread of education in this country is among the marvelous developments of the age.

Our National Government has given many millions of acres of land towards public education but never has claimed thereby control of schools. The question of Federal Control is not a new one—it has often been brought before Congress but always defeated. In 1866 Fernando Wood, of New York, claimed:

"This department is likely to fall into improper hands and so be used for improper political purposes."

Abner C. Harding said:

"I am jealous of national establishments for purposes of this character, which may perhaps in the end accom-



plish control of public opinion. I would as soon vote for a bureau that should have supervision of the press of the country, or of the religion of the country, as I would for a bureau that should control education throughout the land."

A Department of Education once established and the head of it a Cabinet member would soon put forth propaganda for Federal Control and Federal aid in order that such a department might become politically important. The appointment of a Cabinet member as the head of National Education means eventually Federal Control, since the whole tendency of our day is towards paternalism and centralization.

#### This Is a Peaceful Nation.

It would be interesting if it could be determined how far the judgment of the people was concerned in the protests from women's clubs and other organizations which objected to the observation of September 12th as "Mobilization Day" or "Defense Day" in the United States. Undoubtedly there exists in this country a wide and deep desire for an end of wars, nor does it date from the shocking experience of war from which the world has recently emerged. More than eighty years has elapsed since Charles Sumner's great oration on Boston Common in favor of peace. Longfellow's beautiful lines on the arsenal at Springfield date from a far-off time. The Americans as a people always have preferred peace to war, and always will. But experience has shown that advocates of peace are not slow to take up arms against aggression. Love of peace need make no man a coward. There have been instances in which friends of peace have had to fight for it. Until the world grows better, there is likely to be need of force to defend order. Without question, "Defense Day" is as fit a name as "Mobilization Day" for the date on which the United States indulges in military reviews. But by whatever name the day be called, it bespeaks no more than preparedness to protect American rights; it is innocent of menace to the rights of any other nation.

#### Non-Uniformity in Notation

Time was when computations employing figures in excess of millions were rarely made with serious purpose except for the solution of problems in astronomy. Since the World War such computations are within the daily experience of persons with international finance. This imparts a practical aspect to the fact that the words billion, trillion, etc., now in frequent use, have different meanings in different countries—that they do not signify in Great Britain and in Germany what they purport in the United States and in France.

So important is this fact under existing circumstances that attention has been called to it in a recent bulletin of the United States Department of Commerce. The American and French denominations of million, billion, trillion, quadrillion, and so on, are multiples of one thousand, while in Great

Britain and in Germany the denominations above a million are multiples of one million. For example, the American and French billion is one thousand millions, whereas the British and German billion is one million billions.

The American and French trillion is written with twelve ciphers, the British and German with eighteen. In the Sixteenth century numbers were usually pointed off in periods of six figures, and at that time billion meant the same in France as it means in England now. In the Seventeenth century the custom arose of pointing off numbers in periods of three, and this led to the change in the French meaning of billion. However, in French popular usage of the present time the word billion is not employed, one thousand millions being called a milliard.

#### Encourage Inquiring Minds

Invited to address a mothers' club, an elderly teacher used the opportunity to urge encouragement of juvenile inquiries likely to lead to an interest in natural history.

"When lads come in with their hands full of rocks or leaves or shells," said the teacher, "do not fail to recognize the opportunity for giving a valuable direction to youthful enthusiasm. Their faces are aglow with delight at having found something new; innumerable questions are trembling on their lips, and their minds are in the most receptive stage. Sympathize with childish eagerness for information. I have known mothers who loved their children dearly, but, burdened with household cares, who exploded in words like these: 'Get right out with all that dirt! I can't spend my day cleaning for you to muss up the house! No, I don't know anything about those dirty things, and I don't want to. Throw them away instantly, and go and wash your hands!'"

What matters it to a mother that there are muddy spots on the carpet if she can feel that she has helped or at least not hindered her boy in his efforts to gain knowledge? How wise to encourage the young mind in delightful and innocent pursuits likely to engross leisure moments that else might find it idle and open to low appeals.

#### Seek Practical Efficiency

Comparison of the results of recent spelling tests in Massachusetts with records made in 1879 is said to show that present-day spelling averages higher than that of forty-five years ago. But this assertion is disputed. Forty-five years ago, say the challengers, spelling contests were different from what they are today. Then the practice was to pick out "hard words" for submission to the contestants, whereas the modern method is to compile spelling lists from words in general use.

To judge of the relative capacity of spelling champions of the Nineteenth Century and those of the Twentieth Century, it would be necessary to compare the success of the contrasted

(Continued on Page 184)

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### PSYCHOLOGY—ITS PLACE IN THE COLLEGE CURRICULUM

(Continued from Page 162)

into a series of developments founded upon the knowledge of natural objects, scientific facts, language, mathematics, literature, history and metaphysics. Were the task of the educator or the education of the student to cease here, we would have fulfilled the first two requisites of a college curriculum. But they cease not here, because running through the plastic and transitional age of the student in school, academy and college, waiting for its maturity also in perfect conviction, is the beautiful spiritual moral, or morality. It shows its phases of careful advancement in innocence, kindness, goodness, affection, love of kindred, love of race and country, sociability, friendship, purity, patriotism and religion, conscience with moral sense of duties, ideas of right and wrong, honesty, reverence for a Supreme Being, the exercise and power of will in submission to duty and the moral law, restraint and mature moral idealism. The demands of these essentials in an education cannot come from a mere conscious automaton. They are the demands of a spiritual, moral, accountable soul, never more endangered than if neglected in the college period. This is the period when the emotional, sentimental, sensuous and passionate must be directed or curbed by the rational in the student. This is the time in the student's life when the dignity of religion, race, patriotism, morality and religious tendencies may be moulded into a beautiful and confirmed order appealing to the intellect, will, heart and life of the future matured graduated scholar.

### Method and Conclusion

We can find no course in the college curriculum where this end of education may be attained more effectively than in a course of Christian complete psychology, theoretical and practical. Theoretical, in a demand by college authorities of a complete didactic course in neuronc and spirit psychology, in the Arts and Sciences department. Practical, in the unremittant and ingenious application in the other studies of that great science whihc unites in such beautiful order the Creator and the creature, the soul and the body, time and eternity.

### DRAWING AND ART IN THE CATHOLIC HIGH SCHOOL

(Continued from Page 167)\*

generally leads to a life of great happiness and of great service to society, to say nothing of the credit it reflects on the school. Finally a very special treasure is imparted to students by a zealous Catholic teacher of drawing and art: by means of the symbols of our holy faith and by reproductions of truly religious works of art as also occasional problems of a religious nature; such as, designing a pulpit, a sanctuary gate, an oratory for the home, etc., faith is awakened and strengthened in a way that is powerful and unique. This must be very evident to anyone who will look through the pages of that fine school text series, the Catholic edition of The Applied Arts Drawing Books, edited by Wilhelmina Seegmiller, (Atkinson Mentzer & Company). The Seegmiller texts are for the grammar grades, but the religious features they contain could not be better applied in any other period than in the high school period when the yearning for beauty and the emotional nature of man are at high tide.

## HUMOR OF THE SCHOOL ROOM

### A Feeling of Originality.

George Washington was very small and very new to the life of the public school.

"And so your name is George Washington?" said the teacher.

"Yessum, Jorge Washin'ton."

"And I suppose you try to be as nearly like him as a little boy can, don't you?"

"Lak who, mam?"

"Like George Washington."

The youngster looked puzzled.

"Ah kain't help bein' lak Jorge Washington," he replied stoutly, "'cos' that's who Ah am."

### In the Catechism Class.

Father C. finds much amusement in catechizing the little boys and girls who come into his room for instruction. Recently while instructing the very little girls, he asked:

"How many Gods are there?"

"Only One," came a prompt response from a very little girl.

"Now, Margaret, tell me, could there be two Gods?"

"No, Father."

"Why couldn't there be two Gods?"

"Why, you know, Father, there couldn't be two, 'cause we wouldn't know which one to go to if there was more than one."

During the same lesson he asked:

"Can God do all things?"

"Yes, Father, God can do all things."

"Can God make two and two five?"

"Why, no—or yes, Father, He could," answered little Mary, "but He doesn't bother about such things."

### The Cause.

A prominent speaker was lecturing before members of a literary society. At the end of his address the secretary approached him with a check. This the lecturer politely refused, saying that it might be devoted to some charitable purpose.

"Would you mind," asked the secretary, "if we add it to our special fund?"

"Not at all," said the speaker. "What is the special fund for?"

"To enable us to get better lecturers next year," was the reply.

### His Own Judge.

A celebrated French author, who prided himself on being able to discover in a person's handwriting all sorts of indications as to that person's character, disposition, future, etc., was in conversation one day with a lady who disagreed with him. She had with her a schoolboy's exercise-book.

"Please examine this," said she, "and then tell me what the future has in store for the boy whose writing it is."

The other looked carefully at several pages, then asked:

"Is the writer one of your children or a relative?"

"Not at all."

"Then I'll tell you the full truth. This boy is frivolous and stupid. He will never amount to anything."

The lady burst out laughing.

"Why, my dear sir, how comes it that you don't recognize the writing? That is one of your own copy-books when you were a boy."

### One Use of Scholarship.

Shortly after his election to the French Academy of Sciences, the distinguished botanist and physiologist Duhamel-Dumonceau was asked a number of questions by a young naval officer. Duhamel, who was not in a position to give the information sought for, answered simply:

"I don't know."

"Then what's the good," rejoined the officer, "of being an Academician? What's the use of scholarship?"

Duhamel said nothing; but, a few minutes later, when the officer got mixed up in an argument with some others of the company and ended by showing his ignorance of the matter in dispute, Duhamel remarked:

"Now, sir, you see the use of scholarship; it keeps one from talking of things one knows nothing about."

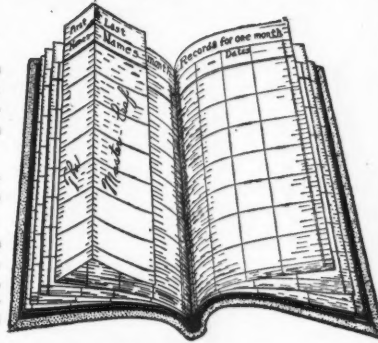
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### TRAINING FOR LIFE

(Continued from Page 169)

from under the bushel and putting it in the candlestick of print where it may shine to all the household and even gleam from the windows to some forlorn waits outside.

Our present limits will hardly allow me to go into more detail about this aspect of authorship. But books are available and may be had in almost any public library which develop the subject with great explicitness. The reflections and applications which each teacher will make from experience will doubtless be more valuable than what has been set down.

For the pupil in advanced classes, it is hoped that these thoughts and observations may likewise have a truly practical value. If even one talented youth takes heart from the encouragement here given to develop the talent for writing, so as to serve God and his fellow-man by worthy authorship, the inconsiderable effort herein expended will have been more than richly repaid.

### STUDIES IN ENGLISH LITERATURE

(Continued from Page 164)

"Out upon her! Thou torturest me, Tubal. It was my turquoise; I had it of Leah when I was a bachelor: I would not have given it for a wilderness of monkeys."

What a revelation! That one outburst of affection, like an eruption through the crust which cupidity and hatred have formed over his heartened heart, shows that in its very centre there still glows a spark of love. For a brief moment our thoughts revert to a time long since when Shylock, in the may-day of his life, plighted his love to Leah. Nor can we altogether forget the impression which this picture leaves on our minds even though time and circumstances have wrought such changes in his soul. At least, he has been faithful to his pledge of love by preserving so sacredly his wife's first gift. His love for Jessica is not so ardent and yet there are evidences of true paternal love, even more than she deserves. He warns her against the riotous mask, impresses upon her forehead the kiss of peace, and leaves, trusting her with the keys of all his treasures. But alas! Jessica.

"Thou hast with cupidity infected The very sweetness of affiance" Who, then, can blame Shylock for his gush of anger and indignation? "I would my daughter were dead at my foot and the jewels in her ear! would she were hearsed at my foot and the ducats in her coffin!"

He is in a passion of rage and is not accountable for his words. William Winter tells us that Henry Irving, that actor who so perfectly understood Shylock's character, in his later day used to beat his breast after this imprecation and add poignantly:

"Oh, no, no, no, no."

Indeed, such an interpretation is not without foundation, for if he loved his wife he needs must love the link that bound her to him.

Yet, this lonely virtue will never be

able to retrieve his character; nor will the pseudo pity which we feel for him as he leaves the court, a broken man, be anything more than momentary. He will always be the despised money-lender; the cunning contriver, whose ingenious scheme returned to "plague the inventor;" and the merciless creditor, who ignored the golden rule:

"Do unto others as you would have them do unto you."

### EDUCATIONAL POLICIES OF U. S. PARTIES.

#### Democrat's Plank

We believe with Thomas Jefferson and founders of the republic that ignorance is the enemy of freedom and that each state, being responsible for the intellectual and moral qualifications of its citizens and for the expenditure of the moneys collected by taxation for the support of its schools, shall use its sovereign right in all matters pertaining to education.

The federal government should offer to the states such counsel, advice and aid as may be made available through the federal agencies for the general improvement of our schools in view of our national needs.

#### Republican Plank

The conservation of human resources is one of the most solemn responsibilities of government. There is an obligation which can not be ignored and which demands that the federal government shall as far as lies in its power give to the people and the states the benefit of its counsel.

The welfare activities of the government connected with departments lack the co-ordination which is essential to effective education. To meet the needs we approve the suggestion for the creation of a cabinet post of education and relief.

### EDITORIAL COMMENT

(Continued from Page 181)

groups with substantially identical lists of words, and this, of course, is impossible.

The raising of the question, however, suggests an interesting inquiry—namely, whether the old system or the current system of training spellers is the best. On this subject, it is hard to escape the conclusion that the system now in vogue deserves the palm.

What is the object in spelling? Obviously, like that of most other educative exercises it is to fit the student for the competent discharge of duties it will be his lot in life to perform. Mastering the orthography of words that rarely occur in actual writing is a thing of little consequence. What is important is the ability to spell unhesitatingly and inerrantly the words one is likely to be called upon to write.

If a speller can grapple confidently and correctly with "parallel" and "separate" and "receipt" and "exorbitant" and "exhaust" and the rest of the words likely to come up in the course of composition or dictation, he—or she—can afford to go to the dictionary for "phthisis" and the other old-fashioned sticklers.

Practical efficiency should be the aim in teaching spelling.



the teacher and the pupils wear glad smiles when exams are over if

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# BRIEF NEWS NOTES.

Private Schools were endorsed and their contributions to education acknowledged by the National Education Association at its annual national convention at Washington in July, attended by thousands of teachers from all parts of the country. The Association also declared that "religious education is fundamental in the development of character."

Provision for religious instruction of pupils in school hours at Milwaukee, was voted by the Milwaukee School Board in July. Children will be dismissed one hour a week, to go to the various churches for instruction, according to their religious faiths.

Children of St. Elizabeth's school in Cleveland raised among themselves a sufficient fund to send one of their teachers, Sister Lelia of the Ursuline Community, to Ireland to be present at the golden jubilee of the entrance of her aunt into the same community. The children are almost entirely of Hungarian parentage.

September 20th has been chosen as the date when the monument "Nuns of the Battlefield," which will be one of the most touching of the many memorials that dot the National Capital, will be unveiled. Standing on one of the most desirable sites in Washington, in the midst of the embassy section, it will commemorate the heroism and selfsacrifice of the Sisterhoods in the War of '61.

Aloysius Morrison, a young Catholic Negro, who last year attended Pionono High school at St. Francis, aspires to the priesthood. He wants to become a missionary in the South. In the fall, he will enter the Negro seminary conducted by the Society of the Divine Word at Bay St. Louis, Mo.

A great honor has come to the Religious of St. Ursula of the Blessed Virgin in charge of the Academy of Our Lady of Lourdes, N. Y., in the appointment of one of their pupils, Miss Marie Ryan, to the position of secretary to the Democratic nominee for President, John W. Davis. There were 3000 applicants.

Problems of education are engaging widespread public attention in Ireland. The cultivation of the Irish language was discussed by the Gaelic League at its annual meeting. That organization does not consider that enough is being done for the promotion of the language.

Because a Catholic was appointed principal of the public high school at Hayden, Ind., over the protest of the county superintendent of schools, a former member of the Ku Klux Klan, and over the protest of the Klan itself, the Indiana State Board of Education has refused to give the high school commissioned standing for

last year. This action means that pupils who attended the school last year in good faith will not receive official credit for their work.

Six scholarships at St. Teresa's Junior College and Academy, Kansas City, Mo., offered in return for service such as waiting at table and attending to the telephone at certain hours, are often filled by non-Catholic girls, and an attempt is being made to obtain Catholic girls to fill them, the college has announced. The Sisters believe that many Catholic girls would welcome the opportunity to take up the scholarships but do not apply because they do not know of them.

America will receive particular attention this autumn at Berlin university. Courses are announced there in American history and in geography of the United States. Moreover, 20 special lectures will be delivered on the United States.

## C. E. Assn. Annual Convention.

With 1500 delegates attending, the twenty-first annual convention of the Catholic Education Association convened at Milwaukee, in June, and concluded by re-electing all officers.

At the opening meeting president Bishop Shahan concisely outlined the purpose of the convention when he said: "We are concerned with new thoughts in education and fields that remain to be explored. The parochial school is accepted by every true, earnest Catholic; that, in itself, is a large responsibility for us to face in our educational work."

Parochial school problems occupied much of the time of the convention.

The reorganization and improvement of the parochial school system was earnestly advocated, and the laxness of discipline in present-day secular schools condemned.

The association voted to urge the teaching of religion as a part of every school curriculum in the country. It also passed resolutions advocating measurements in Catholic elementary and secondary schools and favoring vocational training.



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**Elementary Algebra.** By John C. Stone, A.M., Head of the Department of Mathematics, State Normal School, Montclair, New Jersey, and Howard F. Hart, A.M., Head of the Department of Mathematics, Junior and Senior High Schools, Montclair, New Jersey. Cloth, 316 pages. Price,..... Benj. H. Sanborn & Co., Chicago.

School teachers everywhere are familiar with the name of Mr. Stone as that of an author of successful text books. His collaborator in this work also is favorably known in educational circles. Their joint contribution to the simplification and popularization of an important study will find the hearty welcome which it deserves, for it embodies modern and approved methods and is the fruit of competency and experience in the field of pedagogic activity in which it belongs.

**Elementary Algebra, First Course.**

By Elmer A. Lyman, Professor of Mathematics in the Michigan State Normal College, Ypsilanti, Michigan, and Albertus Darnell, Assistant Dean and Head of Department of Mathematics, College of the City of Detroit, Detroit, Michigan. Cloth, 336 pages. Price,..... American Book Company, New York.

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To indicate the scope of this volume it is worth while to reproduce its table of contents. The chapter-headings are as follows: I. September: First Days; II. October: Parent,

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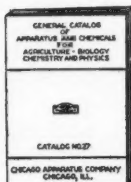
Teacher and Child; III. November: The Health Problem; IV. December: The Entertainment Season; V. January: New Year's Resolutions; VI. February: Praise and Blame; VII. March: The Daily Grind; IX. May: Medals and Books; X. June: The Teacher's Nerves; XI. July: The Teacher's Reading; XII. August: Educating for the Future. Not all of what is presented comes out for the first time, as the author acknowledges in these words: "This volume is in part made up of writings, now revised and brought up to date, which appeared originally in The Catholic School Journal of Milwaukee and America of New York—to the editors of both of which I herewith offer my thanks for permission to make reprint from their columns." Requests from teachers in various parts of the country induced the author to expand and reorganize what he had written and is well done. Here is a series of straightforward talks with teachers, dealing with real problems, and suggesting valid solutions. Very helpful such a book may be, especially to those who are young in pedagogical experience; but not only to them, for older toilers in the same field will find it useful to test their conclusions by comparing them with those of another. Such a process cannot fail to have a broadening influence, improving capabilities that already are of no mean order. The veteran teacher may discover in some of the chapters what she already knows, while in others she will find her attention directed to matters of importance which heretofore she has overlooked. The range of topics is wide, and the method of dealing with them authoritative but unhackneyed. Indeed, the freshness of the book is one of its merits that cannot be allowed to pass uncommended even in a cursory review. Yet with all its originality, it is as free from straining for effect as it is from didacticism. It is honest, thoroughgoing and practical from beginning to end. It is wholesome and inspiring.

**Modern Mathematics.** Seventh School Year. By Raleigh Schorling, Head of Department of Mathematics, the University High School, and Associate Professor of Education, University of Michigan; and John R. Clark, Department of Mathematics, Lincoln School of Teachers' College, Columbia University. Cloth, 256 pages. Price, 88 cents net. World Book Company, Chicago.

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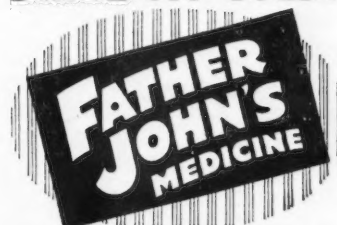
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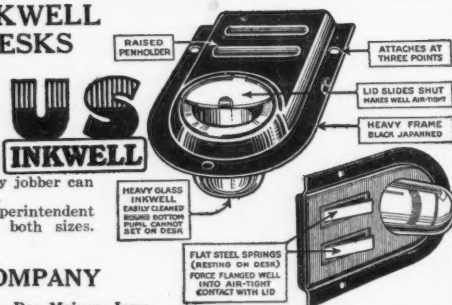
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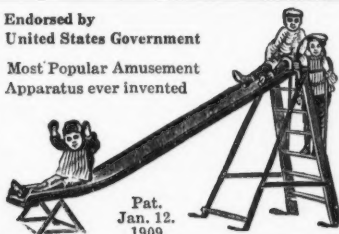
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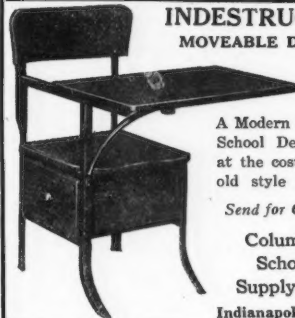
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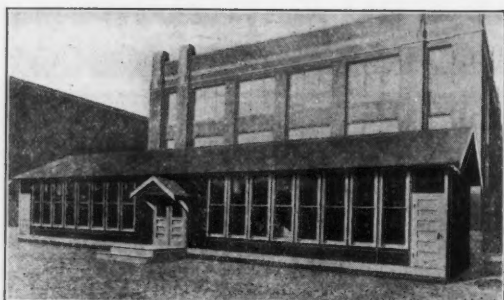


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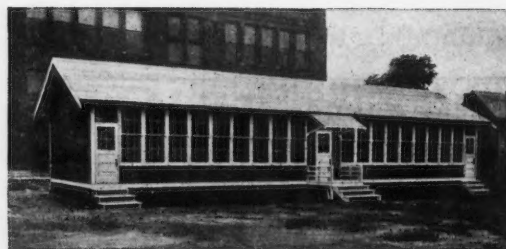


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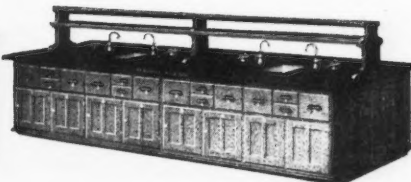
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